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THE SIN OF COVETOUSNESS.

A SERMON PREACHED IN WORCESTER
APRIL 5, 1838.

Jeremiah 6: 12, 13. "I will stretch out my hand upon the inhabitants of the land, saith the Lord. For from the least of them, even unto the greatest of them, every one is given to covetousness."

I have selected this portion of Scripture on the present occasion, simply as affording a convenient introduction to a subject, the discussion of which seems to me to be loudly called for by the circumstances of the times in which we live. Covetousness is a sin,—like many others, perhaps, arising in part from the abuse of an innocent principle of our nature,—but debasing in its influence on the mind, and often destructive in its general results. It is a sin which prevails chiefly in civilized communities. The savage is content with small possessions; and, though he will pilfer with as much eagerness as a more cultivated robber, yet it is less for the pleasure of gain, than for the gratification of curiosity.

Covetousness is one of the sins which provoked the vengeance of Heaven against the Jewish nation. It became prevalent among them at an early age: and it still remains conspicuous among the vices of that wonderful people. It had infected more or less all classes of men, but more especially the higher, not excepting even the priesthood. "From the least of them even unto the greatest of them"—all were contaminated. Therefore God declared that he would stretch out his hand against them; and fearful woes were denounced by the prophets—"Woe to him that coveteth an evil covetousness to his house; that he may set his nest on high, that he may be delivered from the power of evil."

In prosecuting this subject I shall first require,—

What is covetousness? It is not simply a desire for more than we possess. For surely there is no harm in a poor man's desiring the comforts of life, and the means of improvement or of usefulness, and laboring for their attainment. There is no harm in an ignorant man's desiring a greater amount of knowledge, and consequently studying for its acquisition. It is not wrong for the barbarian to aspire after the blessings of refined and well regulated society; nor for the degraded slave to long for the privileges of freedom. Covetousness then is not simply a desire to possess that which is not already ours; nor such a desire as prompts us to seek its acquisition. Nor is it necessary to regard it as consisting altogether in an eager desire for that which is in the possession of another, a desire which, if gratified, will interfere with another's rights. This is one form of covetousness, and the form which seems to be particularly referred to in the tenth commandment. But covetousness itself may properly be considered as of far more extensive import.

The question, then, recurs:—What is covetousness? It may be defined to be an inordinate desire of worldly possessions or worldly advantages. It is not merely a desire, but an inordinate desire—so strong that it becomes a passion of the mind, an active and controlling propensity; so strong that it induces impatience and discontent, interferes with the proper action of the powers and sentiments of the soul, and in some instances leads to violence and crime.

The object of the desire may be various. It may be gold or silver, houses or lands, merchandise, furniture, equipage, talents, learning, influence, or honor; it may be one, several, or all of these. They may be in themselves the ultimate object of desire, or they may only be coveted as the means of some ulterior good. Thus one man eagerly desires wealth, for no other discoverable reason, than that he may be rich. This, to his narrow mind, is an ultimate good in itself; and there, his plans and aspirations terminate. Another seeks wealth perhaps no less eagerly, for the sake of the splendor, or the luxury, or the ease, or the power which it commands. To the former we attach the name of miser; to the latter we should give a less profligate epithet; but both alike are chargeable with covetousness. It is the strength of the passion, causing it to interrupt the right action of the mind, and leading on to disturbances in society,—though these under the restraints of Providence may in many instances never happen,—it is this which stamps upon it its odious name and vicious character. It has said that it may proceed from an abuse of a principle of our nature innocent in itself. For surely God, in scattering his bounty around us, and placing within our reach a vast variety of desirable enjoyments, which, however, are to be purchased at the price of diligent exertion, has almost necessarily awakened a desire for their attainment; and this desire thus awakened by the arrangements of his Providence, we cannot suppose, when kept within the bounds of moderation, to be criminal. It becomes criminal only when it becomes excessive, i. e. when it is abused. It cannot be criminal to desire a comfortable abode, and such a measure of wealth as is requisite to place us beyond the reach of want and of suffering. But when beyond these reasonable demands, we desire the former to gratify

our vanity, and the latter increased for the mere pleasure of possession, for purposes of ambition, or for the pampering of appetite,—when from any or from no assignable motive, the lust of gain usurps in the mind the place and the sway which belong to nobler principles—then it becomes a sin and a curse. A man may seek wealth and become opulent from benevolent motives. Consequently, of him I do not speak in this discussion.

An inordinate desire of riches, is one of the forms in which covetousness is developed, and so common that it has almost monopolized the name. Of this I shall principally speak.

An inspired apostle has pronounced it to be the root of all evil; and a careful survey of society in both ancient and modern times, with an eye that shall trace the oppression and misery that have prevailed to their legitimate source, will demonstrate the truth of his declaration.—The love of money or of gain, is one of the most wide-spread and dangerous of the radical sins in our country. I say, of the radical sins, for it lies at the root of a thousand palpable evils. It is a poison in the system, a fever in the brain, a fire in the blood, which, although the effects are not always visible at once, necessarily tends to disturbance, misery, and moral ruin. I come, therefore,

2. To present some illustrations of the manner in which this evil operates in society. Considered in its broadest sense, it was this very principle which plucked the apple from the forbidden tree, and inflicted that disastrous wound upon our nature, under which the whole world has groaned for six thousand years; and the Savior of the world it sold for thirty pieces of silver. The same principle, too, an inordinate desire of gain or of glory, has whetted the sword and kindled the torch of almost all the wars which have laid waste cities, and whitened extended fields with the bones of the slain. It was the source of all the oppression which the descendants of Jacob suffered from the kings of Egypt and Assyria. It sent Alexander like a destroying thunderbolt, across the whole continent of Asia. It made the Roman Empire a vast theatre of cruelty and carnage from the time of Romulus to that of Constantine. It gave impulse to the northern barbarians, clothing their arms with terror, and marking their way with desolation. It made Europe, under Jenghis Khan and Napoleon, an immense slaughter house, reeking with the blood of twenty millions of victims. It gave to the conquerors of Mexico and Peru, their fiend-like preeminence in cruelty, and taught them to regard the life of thousands of less value than a bar of gold.

I need not stop to show, by an array of evidence, that the evils enumerated have resulted from the principle of covetousness. Nothing can be plainer than the fact, that an irregular, unbridled, inordinate, lust for greater wealth, power, fame, or pleasure, was the moving spring of all this wickedness and woe.

It is true, and we ought to be grateful for the truth, that this principle does not now very frequently appear in a shape so dark and appalling. But it exists in all its original vigor. In the form of avarice it is as rife in this country, probably, as it ever was in any part of the world. By avarice I here mean not merely the vice of the miser—not a passion for gold and silver for their own sake,—but such an unquenchable thirsting for gain as forms the main spring of action in society. No one is satisfied in his business, unless he is in a fair way to be rich. Slow gains and sure are treated with contempt, and he who is content with a bare livelihood, though decent and well secured, is thought to be wanting in common sense or common energy of character. Now this is a great vice both in itself and its general consequences. It is a great vice in itself; for what is a wider departure from the true end of living, than to live for the accumulation of that which we do not need? It is admitted that wealth is a compound engine of immense power, capable of being employed in the hands of some men, for a great variety of important purposes. And for such purposes it may sometimes be sought, and by men far from avaricious. But very few men know how to use it advantageously; and still fewer are disposed to use it according to the best of their knowledge. And many men who begin to seek it from good motives fall into the vortex of covetousness as they proceed. And for all men to be rich would be only to reduce the value of riches; for in any community the standard of value always sinks as the amount of property rises. Therefore when all or any great number strive to accumulate, they strive to accomplish an impossibility—they grasp at a mere shadow. This surely is itself a vice. For to spend one's time and toil in gathering up shadows, nominal existences, must be the very opposite of a virtuous life.

And it is manifestly mischievous in its general consequences. It must necessarily produce disturbances in the community.—Wherever the love of wealth exists as a passion, it unavoidably swallows up those better elements of character which are indispensable to the peace and good order of society. It is at war with generosity and benevolence; and rarely coexists with true enlargement of mind or nobleness of feeling. It often blunts the sentiment of justice, and induces imperceptibly those little artifices common in the commercial world, which are hardly consistent with the principles of honesty. Some it renders cringing and deceitful; others, oppressive and cruel. When accompanied with success, it often fosters a spirit of pride and arrogance; and when thwarted with disappointment, it produces perplexity and discontent. All this must prove injurious to the interests of society. Besides, there will sometimes be great reverses. One man's failure may involve scores in embarrassment and ruin. He who has made too great haste to be rich; who has traded on borrowed capital beyond the landmarks of safety; and speculated in values as empty as the wind;

must find at length, when he has put out far to sea and the bubble which supported him has burst, that he must not only sink himself, but drag to the bottom after him many an industrious man who confided in his honesty. How often has this mad game been played by the covetous, with a dexterity that has deceived the most discerning, and with results that have stripped the poor widow of her living, and plucked the bread from her starving children!

[To be continued.]

A PIOUS YOUTH.

A little boy died in this settlement, in a very pleasing and rejoicing state of mind. He was laid on the bed of suffering for several months; and, during the time I attended on him, I never heard him complain. One day, shortly before his death, I called in to see him; and, in answer to a question which I put to him, he said, "I have one trial; when I pray to God, my heart seems as hard as a stone; and I find that Satan tries to hinder me." I said, "I hope you do not leave off praying, because you find that Satan tries to hinder you?" "Oh no!" he said, "I pray very often: my sins are many; I want to have them washed away. I have been a very great sinner against a most gracious God, he is very kind to me." At another time he said, in answer to my enquiry: "Longing to depart and to be with Christ!" I asked him if he were in much pain. "Yes," he replied, "I am in great pain. But then you know Jesus Christ suffered a great deal more than this for my sins: my pain is nothing compared with His: His love is very great to me, and I love him very much. I am sure he has blotted out my sins; and I long to sing His praises in heaven, and be with him." I remarked: "And what pleasure you will feel, if through your death, your parents should be led to the knowledge of the truth as it is in Jesus. I am afraid they are very careless now." "Yes," he replied, "I shall never regret these pains if it does. Sometimes I lie awake all night and converse with my Savior; and my poor heart is filled with light, and is so glad! I wish my parents were thoughtful; it would comfort me much if they were." This dear little fellow was just in the same state of mind when I saw him but a few hours before his death. I went to see him the day he was buried, and as I looked on the poor deformed and emaciated body, I felt much encouraged to proceed in my labors; and could not help rejoicing in the happiness of him, who, but a little while before, was an inhabitant of a perishing body, and is now, I trust, living with Jesus, and praising him.—*Missionary Register.*

FOR THE CHURCHES.

Ministers as well as the churches may be profited by the following article:

Whoever considers that, upon every hypothesis except the Socinian, Christianity is a provision of mercy for an apostate and sinful world, through a divine Mediator, will acknowledge that something more is included in the idea of preaching the gospel, than the inculcation of moral duties; and that he, who confines his attention to these, exchanges the character of a christian pastor for that of a fashionable declaimer or a philosophical moralist. If we turn our eyes to the ministry of the apostles, we perceive it to have consisted in "testifying repentance toward God and faith in our Lord Jesus Christ;" repentance, which is natural religion modified by the circumstances of a fallen creature, including a return to the path of duty; and faith, which is a practical compliance with the christian dispensation, by receiving the Savior as the way, the truth, and the life. Faith and repentance being the primary duties enjoined under the gospel, and the production of these the professed end of the inspired writers, we need not wonder that those who are ambitious to tread in their steps, insist much, in the course of their ministry, on the topics which supply the principal motives to these duties—the evil of sin, the extent of human corruption, together with the dignity, power, and grace of the Redeemer. Remembering that the object of repentance is God, they do not, in treating of sin, satisfy themselves with displaying its mischievous effects in society: they expatiate on its contrariety to the divine nature; they speak of it chiefly as an affront offered to the authority of the Supreme Ruler; and represent no repentance as genuine, which springs not from godly sorrow, or a concern for having displeased God. In this part of their office, they make use of the moral law, which requires the devotion of the whole heart, and unfeigned obedience, as the sword of the spirit to pierce the conscience, and to convince men that by the deeds of it no flesh living can be justified, but that every mouth must be stopped, and the whole world become guilty before God. The uniform course of experience serves to convince them, that, till a deep impression of this truth be made on the heart, the character of the Savior, and the promise of pardon through his blood, will produce no gratitude and excite no interest. In inculcating faith in Christ, they cannot satisfy themselves with merely exhibiting the evidences of christianity; a mere assent to truth upon historical grounds, undeniably fails, in innumerable instances, of producing those effects which are uniformly ascribed to that principle in the New Testament,—neither overcoming the world, nor purifying the heart, nor inducing newness of life. They are of opinion, that the external evidences of the christian religion are chiefly of importance, on account of their tendency to fix the attention on Christ, the principal object exhibited in that dispensation; and the faith on which the Scriptures lay so much stress, and connect with such ineffable benefits, they conceive essentially to involve a personal reliance on Christ for salvation, accompanied with a cordial submission to his authority. Attempting to produce this scriptural faith, in a depen-

dence upon the divine blessing (without which the best means will be unsuccessful,) they dwell much on the dignity of his character as the Son of God, the admirable constitution of his person as Immanuel, God with us, the efficacy of his atonement, and the gracious tenor of his invitations, together with the agency of that Spirit which is entrusted to him as the Mediator, to be imparted to the members of his mystical body. In their view, to preach the gospel is to preach Christ; they perceive the New Testament to be full of him, and while they imbibe that spirit with which it is replete, they feel a sacred ambition to diffuse the "savour of his name in every place."

Let it not be inferred from hence, that they are inattentive to the interests of practical religion, or that their ministry is merely occupied in explaining and enforcing a doctrinal system. None lay more stress on the duties of a holy life, or urge with more constancy the necessity of their hearers shewing their faith by their works; and they are incessantly affirming with St. James, that the former without the latter is dead, being alone. Though in common with the inspired writers they ascribe their transition, from a state of death to a state of justification, solely to faith in Christ previous to good works actually performed, yet they equally insist upon a performance of those works as the evidence of justifying faith; and, supposing life to be spared, as the indispensable condition of final happiness. The law, not altered in its requirements, (for what was once duty they conceive to be duty still)—but tempered in its sanctions to the circumstances of a fallen creature, they exhibit as the perpetual standard of rectitude, as the sceptre of majesty by which the Savior rules his disciples. They conceive it to demand the same things, though not with the same rigor, under the gospel dispensation as before; the matter of duty they look upon as unalterable, and the only difference to be this, that whereas under the covenant of works the condition of life was sinless obedience, under the new covenant, an obedience sincere and affectionate, though imperfect, is accepted for the sake of the Redeemer. At the same time, they do not cease to maintain, that the faith which they hold to be justifying, comprehends in it the seminal principle of every virtue, that if genuine, it will not fail to be fruitful, and that a christian has it in his power to show his faith "by his works," and by no other means. Under a full conviction of the fallen state of man, together with his moral incapacity to do what is pleasing to God, they copiously insist on the agency of the Spirit, and affectionately urge their hearers to implore his gracious assistance. From no class of men will you hear more solemn warnings against sin, more earnest calls to repentance, or more full and distinct delineations of the duties resulting from every relation in life, accompanied with a peculiar advantage of drawing, from the mysteries of the gospel, the strongest motives to strengthen the abhorrence of the one, and enforce the practice of the other. In their hands, morality loses nothing but the pagan air with which it is too often infected; the morality which they enjoin is of heavenly origin, the pure emanation of truth and love, sprinkled with atoning blood, and baptized into an element of christian sanctity. That they are not indifferent to the interests of virtue, is sufficiently apparent, from the warm approbation they uniformly express of the excellent work of Mr. Wilberforce, which is not more conspicuous for the orthodoxy of its tenets, than for the purity and energy of its moral instruction. If we look at the effects produced from the ministry of these men, they are such as might be expected to result from the faithful exhibition of the truth of God. Wherever they labor, careless sinners are awakened, profligate transgressors are reclaimed, the mere form of religion is succeeded by the power, and fruits of genuine piety appear in the holy and exemplary lives of their adherents. A visible reformation in society at large, and in many instances unequivocal proofs of solid conversion, attest the purity of their doctrines, and the utility of their labors; effects, which we challenge their enemies to produce where a different sort of teaching prevails.

The controversy between them and their opponents, to say the truth, turns on a point of the greatest magnitude; the question at issue respects the choice of a supreme end, and whether we will take "the Lord to be our God." Their opponents are for confining religion to an acknowledgment of the being of a God, and the truth of the christian revelation, accompanied with some external rites of devotion, while the world is allowed the exclusive dominion of the heart: they are for carrying into effect the apostolic commission, by summoning men to repentance; and engaging them to an entire surrender of themselves to the service of God through a Mediator. In the system of human life, their opponents assign to devotion a very narrow and limited agency: they contend for its having the supreme control. The former expect nothing from religion, but the restraint of outward enormities by the fear of future punishment; in the views of the latter, it is productive of positive excellence, a perennial spring of peace, purity, and joy. Instead of regarding it as a matter of occasional reference, they consider it as a principle of constant operation. While their opponents always overlook and frequently deny the specific difference between the church and the world; in their views, the christian is a pilgrim and stranger in the earth, one whose heart is in heaven, and who is supremely engaged in the pursuit of eternal realities. Their fiercest opposers, it is true, give to Jesus Christ the title of the Savior of the world; but it requires very little attention to perceive, that their hope of future happiness is placed on the supposed preponderancy of the virtues over the vices, and the claims which they thence conceive to result on the justice of God, while the opposite party consider themselves as mere

pensioners on mercy, flee for refuge to the cross, and ascribe their hopes of salvation entirely to the grace of the Redeemer.

Robert Hall.

ARRAYING WOMAN AGAINST MAN.

It is with pleasure that we copy the following sensible and truly meek, yet spirited article from the *Friend of Virtue*, a well conducted monthly, published in Boston, and devoted to the cause of Moral Reformation.

In regard to the charge of arraying woman against man, it may suffice to say that it shall ever be our aim to refer every individual of our sex and of our race "to the law and to the testimony," to the feet of Jesus, where Mary sat, to learn of Him who is meek and lowly in heart. We wish to elevate woman no higher than to the understanding and performance of her duty as taught in the volume of divine truth.

As a being immortal and accountable to God, we wish only for her to speak and think and act, in her appropriate sphere, and in her various relations, in obedience to the commands of God rather than of man. We would have woman seek the happiness of mankind, as a race, and not our own as a sex. But in no case would we have woman yield or sacrifice principle and conscience to gratify the wishes of any man on earth.

In maintaining this position, we conceive of no array of woman against man—but a most bold and glorious array against sin, required and approved by God, for the moral renovation of the world.

The gratification of the propensity to please and obey man at the sacrifice of principle and conscience, is the rock upon which so many of our sex have been wrecked and forever ruined. We desire of woman that she may thoroughly examine and learn her various relations and duties to God—to the other sex and her own. We wish, we ask, for no privileges, preferences, or distinctions, by which we may be justly liable to the charge of attempting to lord it over our brethren; but for such only as shall best fit us for the high responsibilities, by our brethren, laid upon us, and for the general elevation of mankind.

We wish most ardently a change in the standard and character of popular female education, so that the minds of our sex shall generally become more elevated, disciplined and refined, by attention to subjects and sciences, invigorating and ennobling to the soul, in place of the gewgaws and external decorations, which at present to so great an extent, engross and fill the heart and mind. We wish to have woman so taught and elevated as to be esteemed worthy of thought and conversation on more important subjects and questions, than simply how to adjust a curl, arrange a ribbon and bows—or to talk of the title and contents of the latest novel, and the entertainments of parties, balls, theatres, &c.

That we do not wish for mental elevation and superiority over our brethren, surely the works of our own hands bear abundant testimony, in that with our needles, we have been laboriously employed in helping them to an education so liberal that its contrast with our own almost depresses us with a sense of ignorance and degradation.

All we ask is that the obstacles which have been thrown in the way of our more extensive mental culture, may be removed, so that we may raise ourselves to more respectable attainments in literature and science, and consequently to augmented usefulness to man.

The readiness of our sex to anticipate the desires of their brethren, and the zeal with which they are ever ready to co-operate in every good cause, should forever shield us from the charge of designing to "array woman against man." And it would seem that the "Poetry of Romantic Gallantry" would be sufficient to prompt our brethren to encourage us to loose from our necks those "silken bands" of vanity by which so many of our sex have been led astray from virtue and from God.

The following is an extract from Mrs. Emsbury's excellent Address to young ladies:

"To my young friends, I would address myself in the language of deep interest and earnest sympathy. You are now at that delightful period of life which is like spring among the seasons, redolent of beauty and freshness, and gives fair promise of maturer years. Take heed the young blossoms be not blighted. Call to mind the countless advantages which have been bestowed on you—reflect upon the anxious solicitude of the fathers who wait to see the objects of their pride, as well as the sources of their happiness—remember the cares, the exertions, the almost heart-breaking anxiety of the mothers who have guided your infant feet to the temple of knowledge, and then press forward "in the race before you." You are emerging upon a noble career. The pure and elevated and holy duties which are peculiarly a woman's, will soon claim your undivided attention. Let me pray you therefore, so to discipline your hearts, so to cultivate your minds, so to purify your spirits, now, during the unbroken leisure of youth, that the hour of trial may find your "lamps trimmed and burning." You have begun well—go on then in the same course, and remember that of those to whom much is given, much will be required; and that genius and knowledge, while they claim to the highest honors which man can bestow, also bear with them the highest responsibilities both to God and man."

HOLY LIVING.

In one of the back towns in Massachusetts a few years since, there was a man who took the Investigator, (Abner Kneeland's infidel paper,) and set himself up as an avowed infidel. He argued with, and as he thought, refuted all the Christians in the place. But

there was one old professor in the village, who would not debate with him: He spoke of the unspeakable love of Christ; of the preciousness of a good hope; of the comfort it afforded him. His conduct worried his sceptical neighbor. For all the rest he cared not a whit; but that old man—he thought about him most of the time—something harrowed up his mind so, he could not rest. And so great was the trouble this old man caused him, that it led him to reflect, repent, and believe on Christ. When he came into conference to relate his experience, anterior to uniting with the church, he pointed to the hoary-headed member, and exclaimed, "the life of that man slew me."

The power of holy living is great. May the Lord multiply "living epistles" read and savingly known to many.—*Zion's Advocate.*

TEMPERANCE. THE HANDMAID OF RELIGION.

The friends of temperance have never so far as we know, asserted that it is "religion," (though it is a part of the religion of the bible, the same as truth, justice and meekness are;) but we have often declared temperance to be a powerful means for preparing the way and fitting the mind to receive and be influenced by truth. The whole history of the enterprise demonstrates this remark to be a fact.

The previous vices and habits of drunkards, peculiarly unfit them for the pure and spiritual enjoyments and employments of religion; and while they remain such, facts abundantly prove that they are far from the kingdom of Heaven; and the bible declares they cannot enter there. But it is a part of undeniable history, that nearly half of the permanently reformed drunkards have made a creditable profession of religion. A proportion so large compared with any and every other class of society, as to force the conviction on any unprejudiced mind; that the temperance pledge, the reformation from one vice, and one step in the path of uprightness and virtue—or in other words, the temperance society is a *handmaid to religion*. Numerous also are the cases where efforts to promote the cause of temperance have been soon followed by religious revivals. And frequently has the testimony of holy and devoted men proved this truth.

We extract from the 6th report of the American Baptist Home Missionary Society, read and accepted at New-York, the 27th April last, the following pertinent testimony on this head. Page 29. See also the letter from the Rev. Mr. Clough, of Ceylon.

"The temperance cause has received their [the missionaries'] hearty support, and nearly all mentioned [116] have delivered addresses. Societies exist in most congregations, usually in connexion with other denominations, as it is found a common foe can more successfully be met and repulsed by united phalanx. The total abstinence principle is rapidly gaining friends. Too much emphasis cannot be laid upon the importance of this institution, as an auxiliary in promoting the spread of the Gospel and the salvation of men."

SINGING.

It is a striking fact that in Germany, the country where, above all others, singing is made a regular branch of education in the schools, and where all are taught to use the voice and vocal powers with which their Creator has endowed them—consumption, the most fatal disease of the lungs in this country, is almost unknown. This is probably in no small degree attributable to the cultivation of the voice and practice of the lungs in singing. The cultivation of music, besides collaterally improving the mind itself, is highly beneficial to health and good spirits, as all must be able to testify, who have practised the art of singing. Unfortunately for the young, it is unknown, or at least, very little practised by the youth in this country; and its general introduction into national schools would in all probability be viewed in the light of a most dangerous innovation on the good practices of our forefathers. Custom or prejudice has thus proscribed a most healthy, innocent, and in every respect, beneficial, enjoyment; and the young have been deprived of all the advantages so clearly to be derived from it. It is much to be hoped that all prejudices against improvements in physical as well as mental education are in progress of being smoothed down, to be ere long entirely removed; and that in time to come practices will not be valued for their age and the constancy with which they have heretofore been observed, but only according to their real utility, and with regard to the prospect of benefit to be derived from them.

From the Emancipator.

CELEBRATION OF THE FIRST OF AUGUST.

We do not expect even to record more than a small portion of the meetings that were held on the first of August. They were numerous enough, we have reason to believe, to bring the consideration of no inconsiderable portion of the people the fact which our newspapers generally are so anxious to suppress, that on that day six hundred thousand people at our doors became instantly and unconditionally FREE, by the voluntary act of their late masters.

New York City.—A very large assembly convened in the Broad Tabernacle, agreeably to the call of the committee of colored citizens, and listened with profound attention to the oration of Mr. Garrison. The opening prayer was made by the Rev. Mr. Raymond. The copy of the oration was at once solicited by the committee, and we have the pleasure of presenting it to our readers. It will richly repay a perusal.

The references to intelligence already received from Jamaica, to the first of August in Antigua, and to George Thompson, produced a deep sensation. We trust our colored friends will see it published in a handsome pamphlet. In the evening an inter-

interesting meeting was held in the church in Frankfort street by the Juvenile A.S. Society, at which several colored youths gained much commendation by the force and propriety of their eloquence.

Boston.
The Meeting held in the Marlborough Chapel is said to have been very fully attended. Addresses by Messrs. A. A. Phelps, Amasa Walker, and H. B. Stanton. The following letter from the venerable Ex-President, JOHN QUINCY ADAMS, expressive of his warm sympathy with those who are struggling in the cause of human rights, was read in the meeting, and will send a thrill of pleasure through the hearts of all the friends of liberty and humanity, and cause oppressors and tyrants to quake with fear.

QUINCY, 28th July, 1833.

EDMUND QUINCY, Esq. Boston.
Dear Sir,—I have received your kind invitation in behalf of the Committee of Arrangements of the Massachusetts Anti-Slavery Society, to attend their celebration of the Anniversary of the day upon which Slavery was abolished in the Colonial Possessions of Great Britain.

It would give me pleasure to comply with the invitation; but my health is not very firm; my voice has been affected by the intense heat of the season, and a multiplicity of applications from societies, political and literary, to attend and address their meetings, have imposed upon me the necessity of pleading the privilege of my years and declining them all.

I rejoice that the defence of the cause of human Freedom is falling into younger and more vigorous hands. That in three-score years from the day of the declaration of independence, its self-evident truths should be yet struggling for existence against the degeneracy of an age pampered with prosperity and languishing into servitude, is a melancholy truth from which I should in vain attempt to shut my eyes. But the summons has gone forth. The youthful champions of the rights of human nature have buckled and are buckling on their armor, and the scourging overseer, and the lynching lawyer, and the servile sophist, and the faithless scribe, and the priestly parasite, will vanish before them like Satan touched with the spear of Ithuriel. I live in the faith and hope of the progressive advancement of Christian Liberty, and expect to abide by the same in death. You have a glorious and arduous career before you, and it is among the consolations of my last days, that I am able to cheer you in the pursuit and exhort you to be steadfast and unmovable in it. So shall you not fail, whatever may betide, to reap a rich reward, in the blessing of him that is ready to perish upon your soul.

I am, Dear Sir, faithfully,
Your friend and servant,
J. Q. ADAMS.

The colored people of Boston also held a meeting of much interest. Addresses by George Cole, William Nell. A. A. Phelps, George Russell, and P. S. Sweetser.

FALL RIVER, MASS.
The services during the day were in the Unitarian Meeting House, and in the evening in the Stone church. The exercises generally were interesting and appropriate. A few colored people from that and some of the adjoining towns were present. The most perfect order and harmony prevailed during the day—and all appeared gratified with the services.

In the morning, addresses were made by Rev. Messrs. Clark and Emery, of Taunton, Rev. Dr. Channing of Boston, and others. In the afternoon and evening, Wendell Phillips, Esq. of Boston, addressed a large and attentive audience with much effect.

The following letter from the Hon. J. Q. Adams, was read in the early part of the exercises:

QUINCY, 30th July, 1833.

A. Bronson, Esq. Fall River.

Sir,—I have received your kind letter of the 20th inst. inviting me, in behalf of the Fall River Anti-Slavery Society, to attend at their anniversary celebration of the first of August. The invitation itself and the terms in which it is conveyed, are entitled to and receive my warm and grateful acknowledgments. But had it been in my power to attend at any of the meetings for mutual congratulation, on that memorable day, two other invitations to the same festival of Freedom, received before yours, would have deprived me of the gratification of solemnizing it with you. Other considerations, however, have compelled me to withhold my attendance from all public meetings, in which I may be expected to take an active part. An infirm state of health and an enfeebled and broken voice have imposed on me the necessity of prescribing to myself this self-denial of inclination.

But though absent from you in body I shall be present with you in spirit—in hope—in charity. In faith that the National emancipation of the British slaves has been and will be a giant stride towards extinction of slavery throughout the earth. In hope that this extinction of slavery will prepare the way for the kingdom of the Redeemer when

"All crimes shall cease, and ancient fraud shall fail;
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
In charity with all mankind—bearing no malice or ill-will to any human being, and even compassionate those who hold in bondage their fellow men—not knowing what they do.

With these sentiments I remain respectfully your friend and fellow citizen.

J. Q. ADAMS.

WIT OF THE EX-PRESIDENT.—Ex-President Adams thus concluded a brief speech to the ladies, at a late Pic Nic celebration in Hingham.

Without detaining the company longer, he said, after thanking them for their kindness and approbation, an apology for his brevity might be found in this large collection of ladies. He had found in the course of his life, that it was an easy matter to address two hundred and forty men; but it had been found to him a sufficiently arduous task to address successfully one woman.

REMEMBER THIS.—The Bible is now translated into 180 different languages.

From the N. Y. Baptist Register.

INTERESTING FROM BURMAH.

TAVOY, March 8, 1833.

BROTHER BEEBE—I do not recollect how long it is since I wrote to you, but having a little leisure, I now write a few lines. We are all well, except colds—as a family—and hope these will soon leave us. I doubt whether I can write anything you will be more pleased with, than a short account of a visit I have made with Dr. Mason, among the Karens, between here and Mergui. We left home on the 12th January, and went down the Tavoy river, out to sea, and up the Palouk river, to a Burmese village of that name. Here we left our boat, and by land went to a Karen village. At this place four were baptized; from this place we went to Pa-sau-o; at this place the headman, wife, son, and daughter, with nine others, were baptized; from this we went to Pe-cha; at this place fourteen were baptized; from Pe-cha we went to Ka-tay, where eleven more were baptized—making forty-three baptized, including a Pwo man baptized at another place. I have merely run over the names of our principal stopping places.

From these places we went into the country around, and spent several days at each place, and its neighborhood. In general we found the people friendly and well disposed; but though we found those who desired to profess Christ, and give up old customs, we found others who seemed determined that they would not change for any body. In one place we visited a headman.

As we came in sight of his house, at a distance, I was informed that it was a headman's house. I could scarcely have credited the information, if I had not seen some before too much like it. I dare not hazard a description—a "shantee," it appeared to be, and such we found it. The roof was all off, and the sides, where there had formerly been any, were in tatters. When we arrived we found the still in full operation under the house; and on going up, found the owner sitting on the floor with a bowl of Karen whiskey before him, and he from time to time drinking from a small cup floating in it. His head shook from side, as if on a pivot; and though far from drunk, as some would say, he appeared like one in a debauch. He did not seem moved at the addresses we gave him, and drank frequently while we were present. His house being many miles from any other, we were forced to stay all night; and in the evening we had preaching, which he attended, but said "the words did not hit his heart." Poor man! he was so strongly encased in strong drink, we could hardly expect they would; but hoped others who were about might better than he did. The Karens do not seem to have been continual drunkards, as we formerly saw at home, but periodical ones. Annually, after the rice is reaped, they distill some of it, and get drunk. A Karen funeral is a parallel to a real "Irish Wake," where quarrels sometimes take place, and murder is perpetrated. At other times they are sober, rarely drunk, and are tolerably peaceable.

Much improvement has taken place in those who are well disposed to the gospel. All drinking is abandoned; the Karen churches are temperance churches; in fact, they could not exist if they were not. Great care is taken in the reception of members; a year's probation is the general rule with Dr. Mason. For instance: where we have been this year, the candidates asked for baptism last year; and now, if they give evidence of being born again, and the church approves of them, they are baptized. Once drinking through the year, is enough to put them off for another twelve months. Offering to the nats, also, puts them over another year; working on the Sabbath, also. Poor creatures; 'tis only a few years since they heard of a Sabbath, and have been formerly accustomed to no particular worship day.

In one town this season, forty-eight new names were added to the list of inquirers, and those thus termed are those who ask for baptism, and are called such until they either receive it, or fall away altogether. In addition to those forty-eight, twenty remain good of last year's number, but who for various reasons were not baptized, or even examined. None are encouraged to present themselves for examination before the church, against whom any doubt exists of their sincerity. The inquirers meet with the baptized, as do many others who are not considered inquirers, and read the word of God, sing, and pray—abstaining from all kinds of labor on the Sabbath. They are natural singers, though much of their music is in measure. They now have a hymn book of 220 hymns. Schools have done much good for the Karens, and will, we hope, do more. After visiting Mergui, where Mr. Kincaid at present resides, we returned home on the 17th February.

You would like to know the prospect of war with Burmah. It has not commenced, but preparations are making, I believe, on both sides. It is impossible to tell whether there will be any or not. Though both are preparing, I suspect both are averse to it really. The English do not wish more territory, and the new king of Burmah does not want to be conquered.

I am yours, affectionately,
C. BENNETT.

AMERICAN TRACT SOCIETY.

The following letter from Rev. J. Scudder will be read with interest by all who are ready to do what they can for the salvation of the heathen:

MADRAS, March 12, 1833.

MY DEAR BROTHER HALLOCK,
Has your pen refused to do its office? Have you forgotten that a great part of the heathen among whom I dwell have never heard of the blood of Christ? Calvary, and of course are not in a situation to be benefited by it! If you have not, why is all this silence? Why no answer to our communications? Is it because you have not received them? I cannot suppose this. Is it because you have been laboring under the pecuniary embarrassments, in common with other religious societies, and did not want to pain our hearts, by telling us that you could not help us? Be the case what it may, I feel constrained just to remind you that they are millions here who need your assistance, and an immediate assistance, too. If you do not give them the bread of life, they must die. And are you prepared to

let them die for want of it? I shall be greatly obliged to you if you will put the question to our beloved brethren and sisters of the American churches, and give me an answer as speedily as possible.

The Secretary of the Madras Bible Society has lately written to the British and Foreign Bible Society, requesting them to help us with funds to distribute, at least a portion of the Scriptures, throughout the whole district speaking the Tamil language. The number of copies required to give one to about thirty persons, will be at least 300,000, independently of this great city. With each of them a suitable Tract should be given. And what are we to do unless you and the Tract Society in England assist us? As for our Tract Society, we are in debt.

Very affectionately,
J. SCUDDER.

P. S. Since I came to the Continent, I have distributed a large number of portions of the Bible and Tracts, both in the city and in the country. Within a year I have taken three tours to the south and west of Madras, and given away in these tours about 11,000 portions of the former, and a large number of the latter. The Tract Society gave me an edition of 10,000 copies of one Tract. On two of these tours, I have been much assisted by a young man (the only person who has joined our infant church in this city,) who attributes his conversion principally, if not entirely to the reading of religious Tracts. Do you want any greater encouragements to go forward in your labors of love?

THE FRIENDS.

We are of the opinion that the best way to treat any who differ from us in religious belief, is never to misrepresent them; but, if misapprehensions are already abroad in regard to them, to do what we can to correct such misapprehensions.

We do believe that even to this day, erroneous views are entertained in regard to some of the sentiments of that respectable portion of our fellow citizens called the Friends. At our request, therefore, one of their number has been pleased to furnish us with the subjoined statement of their opinions touching the authority of the sacred scriptures.

The following are some of the generally received sentiments of the Friends, copied from Evans's Exposition.

ON THE HOLY SCRIPTURES.

The religious Society of Friends has always sincerely believed, that the holy Scriptures of the Old and New Testament were given by inspiration of God; that holy men of old wrote them as they were moved by the Holy Ghost; and that these sacred and invaluable records, which have thus been preserved and transmitted to us, in the wisdom and goodness of a kind Providence, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. Whatsoever was thus written aforetime, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope; they being able to make us wise unto salvation, through faith which is in Christ Jesus.

Although Friends cannot call them the Word of God, believing that this exalted epithet is strictly and peculiarly applicable to our blessed Lord and Savior Jesus Christ, and to him only, yet they have ever believed them to be the words of God. They are a true testimony of those things most surely believed by the apostles and primitive Christians, and by their faithful successors down to the present day; and as they contain the mind and will of God, and are his commands to us, in that respect, they are his declaratory word; of divine authority, and obligatory upon us.

They receive and believe in them as the most authentic and perfect declaration of Christian faith; the only fit, outward judge and test of the soundness of doctrine; and they have ever declared their willingness that all their doctrines and principles should be tried by them, and whatsoever any, who profess to be guided by the Holy Spirit, either believe or do, which is contrary to, or inconsistent with, their divine testimony, should be accounted a delusion. Many of the extracts contained in the preceding pages corroborate these views, and the following selections will further elucidate and confirm them.

DECLARATION OF FAITH.

In a declaration of faith of the Society of Friends, noticed in a former section, issued in 1659, and presented to the committee of parliament, I find the following query and reply, viz—

"Do you believe and own the holy Scriptures contained in the books of the Old and New Testament, to be given by divine inspiration, and to contain all matters of doctrine and testimony, necessary to be believed and practised, in order to salvation and peace with God?"

"Ans. Yes, we do; and by the assistance of the grace and good Spirit of God, which gives the true understanding of the mind of God, and meaning of holy Scripture, we always desire to live in the faith, knowledge, and practice of them, in all things appertaining to life and godliness: Holy Scripture being given by divine inspiration, is profitable for doctrine, correction, and instruction, that the man of God may be perfect, thoroughly furnished unto every good work; able to make the man of God wise unto salvation, through faith in Christ Jesus."

The confession drawn up by George Whitehead, and presented by him and John Vaughan to one of the members of parliament, and brought before the committee of the house, contains these words:—

"And I do acknowledge the holy Scriptures of the Old and New Testament to be given by divine inspiration."

The declaration being under consideration in the house, George Whitehead, John Vaughan, William Mead, and John Osgood, with others, were called in, that they might have the confession from themselves. On this opportunity, G. W. says, "So that I had then occasion to answer the committee very clearly and to their satisfaction, both as

to our really owning the Deity, and the holy Scriptures of the Old and New Testament, as given forth by divine inspiration. The last being most in question, we gave them such plain and clear satisfaction, both as to the holy doctrine contained in the Scriptures of the Old and New Testament, and to the historical parts thereof, as being preserved by Divine Providence to us, that I clearly perceived our confession and testimony had such influence and effect upon the spirit of the parliament, that it made for the furtherance of the said bill, in order to bring it into an act."

The confession of faith, signed by thirty-two Friends, and laid before parliament in 1693, contains the following, viz—

"3. That the holy Scriptures of the Old and New Testament are of divine authority, as being given by inspiration of God."

"And we know of no other doctrine or principles preached, maintained, or ever received among or by us, since we were a people, contrary to these aforesaid."

From these testimonies, it is obvious that the Society of Friends have always believed and confessed the inspiration and divine authority of the holy Scriptures of the Old and New Testament; and the epistles issued by the Yearly Meeting, show its earnest concern that all its members should be diligent in the perusal of them, and more particularly that the youth should be carefully instructed in the knowledge and sincere belief of those precious and saving truths which they contain.

LOWELL SABBATH SCHOOL UNION.

We have received "The second Annual Report of the Lowell Sabbath Union, presented to the Union July 4, 1833," from which we extract the following interesting statement and reflections.

From the preceding reports we find there are connected with this Union 4,477 scholars, and 362 teachers; being an increase over the number reported at our last meeting of 1,659 scholars and 81 teachers. The number which have joined the schools has been 3,094, being an increase of 971 over the accessions last year; the number left 1,273 being 332 less than the previous year. The whole number reported as having been hopelessly converted to God is 560, being 331 more than the previous year; the number which have united with the churches from the schools is 506. Four teachers and twenty-seven scholars have died.

Eight schools report 618 scholars connected with the Infant classes. Three schools report 39 new classes formed. The average attendance in all the schools has been 2,517 being 528 more than the previous year. The whole number of professors of religion reported as belonging to the Union is 1,975, and those not professing religion 2,165. The whole number of males connected with the schools is 1,035; females 3,243.

Notwithstanding the success and prosperity which has crowned the efforts in behalf of this Institution, we find there are hundreds yet, without hope and God in the world, and hundreds too, neglecting to improve the precious opportunity given to obtain that knowledge which maketh wise unto salvation. Here, then, is presented a cause worthy the support and influence of all classes in the community.

The patriot, if he would be consistent, must favor the cause of Sabbath Schools. He professes to wish well to his country, and to maintain all her great interests. But how can the peace and prosperity and respectability of a nation be maintained without education, without morals, without the restraints of religion? and how can these be secured, if the rising generation are neglected, and if in consequence of this neglect, they choose lax and deleterious sentiments, and form habits of insubordination and licentiousness? and what is better suited to prevent these evils, and to promote the diffusion of virtuous principles, than Sabbath School instruction.

This cause opens a wide field for the efforts of the philanthropist. Here, his benevolence can range without the obstruction of bounds. The field is broad. The objects are the whole impotent world. What more can he desire? Here, he may enter, and, in labors be abundant, in results, triumphant!

To the Christian, this cause presents a field full of interest. As he surveys the past and beholds with what rapidity it has advanced, in his surprise we hear him exclaiming in the language of one of our old "What hath God wrought!" as he looks forward and contemplates what it may accomplish, for the church, he is excited to greater diligence and fidelity. He feels that if the present generation are to grow up, and become holy men and women, to be useful members of society, pillars in the church, and lights in the world, he must work.

Parents should hail with gratitude this institution, because of the many benefits which it promises to their tender offspring. It not only gives to them the direct advantage of useful knowledge, but accustoms them to mental effort, thereby preventing the waste of time, and fixing the mind upon objects worthy of an immortal being.

To the teacher, the Sabbath school gives the advantage of immediate access to immortal minds; let it not be forgotten, that every year, and perhaps every month, is sweeping some from our number into the grave, if not into a miserable eternity, where the sound of the gospel is heard no more, and hope never comes. To that dark world, it is to be feared, dissipation and vice, error and iniquity, are hurrying many of the population of our city, who, unwarned of their danger, are heedlessly rushing into the vortex of unending woe. Every increase of our population increases their number; and every advance in the progress of iniquity, places them farther and farther from our reach. If any love to the Redeemer's Kingdom, if any sympathy for the perishing immortal soul, if any motives drawn from eternity, can move the professed followers of Christ, who have stood aloof until the present time, while their brethren and sisters have been endeavoring to save souls, the motives are all at hand, inviting their prayers, their active personal efforts, and that without delay.

The Board feel that it is unnecessary for

them to advance arguments to prove the magnitude and importance of an institution, which has done so much to prosper Zion. The facts which have been presented in the reports, showing what God has done during the past year, cannot fail to move the hearts of Christians, and interest their minds, and secure their co-operation, and bind their affections to this cause.

What God designs to accomplish by this Union in future, the Board know not; but of this they are assured, that if the blessed cause of Sabbath Schools in this city, is suffered to languish for want of Christian exertion and fidelity, in the great day of the revelation of all things, many a heart will ache and many a soul will tremble on account of talents uncultivated, and opportunities of usefulness neglected.

When all the immortal beings who have been reformed, and turned from the error of their ways through the instrumentality of Sabbath schools, and all who have been born again in the revivals of religion which have been occasioned, or greatly promoted, by their influence; when mothers, converted by their offspring, shall bring with them, their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation and glory, and thanksgiving, and praise, "unto Him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, forever and ever;" then, and only then, will this cause appear in its real magnitude and the solemn import of the responsibility devolving upon us be duly weighed.

ATHEISTS REPROVED.

In Morellet's Memoirs of the French Revolution, he gives a description of the state of society in Paris at the time, when all the bulwarks of morality were destroyed, and even the existence of a God was doubted, by many well educated men, who styled themselves philosophers.

One evening when a large company, consisting, among others, of Diderot, Roux, and other professors of Atheism were assembled together, the conversation as usual turned upon the subject of religion, which was ridiculed by these philosophers—many sarcasms of a blasphemous tendency were uttered, and the creation of the world, and the whole organization of matter, was of course ascribed to chance. The Abbe Galiana, who was distinguished for piety and good sense, listened for some time to this discussion in silence. At length, disgusted at the impiety of their morals, he abruptly addressed the philosophers as follows:

"Let me suppose that one of you gentlemen, who believe that this world is the production of chance, were to go to a gaming table, and that your adversary were to throw his ace once, twice, thrice four, five and six times running, your friend Diderot would lose his money, and think some deception was in the dice."

"Very well; the game proceeds, and your adversary still goes on throwing his main of seven, and without variation or interruption wins every stake. Diderot will now lose his temper as well as his money; he will swear that his dice are loaded—that the adversary is a blackleg, and that the house is—"

"Ah Mr. Philosopher! because the same sides of two dice come upmost for ten or a dozen times, and you lose a few shillings, you firmly believe that it is caused by a trick, an art, a combination; by, in short, a master swindler and his subservient tools; and yet, seeing in the universe around you, millions of combinations, more regular, more difficult, more complicated, and all certain—all useful—all beautiful—you never suspect that the dice of nature are loaded, that there is, indeed an art, a combination, and a Master Intelligence above, who regulates the great play by his subservient tools, and confounds the reason and the skill of such short sighted gamblers as you."

RUM AND CRIME.

Samuel M. Wyman of Southampton, was brought before Justice Wells of this town, Saturday last, on two charges for assault and battery, and one for threatening to take life, all committed while under the influence of rum. He attempted to make his wife drink some rum; she refused, and he struck her with the tumbler, cutting her face quite severely. The blow was given with such force as to break the tumbler all off to the bottom. Soon after, Mrs. Wyman, ascertaining that her husband had the butcher knife about him, and fearing consequences, fled to the house of her brother, Mr. Searl. Wyman followed, not long after, and inquired for his wife. Some parleying ensued between Wyman and Searl, when the latter ordered him to leave his premises. Wyman then rushed through the gate and separated them, drew his butcher knife, and declaring with a horrid oath, that Mr. Searl's time had now come, made a plunge at him, but fortunately the knife passed between the body and the arm, without doing any injury. He made two or three more stabs, but no wound was inflicted.

Wyman has long been deemed a dangerous man to be at liberty, but none dared before to assume the responsibility of arresting him. Rum makes a perfect demon of him. He seldom or never drinks to intoxication. He is now in jail, awaiting his trial in August, under bonds of about \$1,250.—Hampshire Gaz.

Commodore Rodgers was, up to his death, the head of the American Navy—the oldest commander in the service—but for the last fifteen months has been a resident of the Naval Asylum in this city, and the greater part of that time in close confinement, a confirmed lunatic. He was made as comfortable as his unhappy situation would permit. His was not a continued madness, but a kind of childishness, with a strong passion for destruction upon slight or imaginary provocation. He had gradually grown weaker and weaker for several months past, and died without any particular disease, but from excessive weakness.—Philadelphia Times.

An Arabian family consisting of six men and four women, has arrived in France from Africa. They brought with them a tent under which they encamp, in the same manner as when residing in the deserts of their own country.

CHRISTIAN REPLETOR.

"Charity rejoiceth in the truth."

WORCESTER, AUGUST 17, 1833.

HOW TO BE HAPPY.

The first step towards making others happy is to be happy ourselves. It is important to our usefulness, therefore, that we learn how to be happy.

Now it cannot be supposed that any person ever busies and exerts himself to make himself wretched. This is not his purpose, whatever may be the result of his exertions.

How powerfully impelled to attain his own happiness, and how well prepared to render others happy, also, must that person be who is, at present, satisfied with nothing. Perfection must be his high aim.

If he is a farmer, his laborers never do their work to his liking. They seem to work hard but he stands ready to show them that they do not plow perfectly well, that they mow imperfectly, and in a word, that they never do any one thing as he could do it.

Suppose the like of every other man, and of every woman, and how rapidly must you see them advance towards their own happiness, and consequently, to the great point of making others, especially their laborers and help so!

PERFECTIONISM.

"Prove all things—hold fast that which is good."

We do believe that perfection is good, and that it is the duty of every man to live without sin. To hold any doctrine inconsistent with this, must imply that, in the mind of him who holds it, there is pre-supposed to exist a license for some sin, some form or degree of sin, without sin, which is an absurdity obvious to every one.

The fact that no man is free from sin, that no man is perfect, that even the best Christian is sanctified but in part, is no more to be doubted, however, than that no sin is sinless, and that, therefore, no apology for any sin, or for any degree of sin, is admissible. Every apology for sin is necessarily itself a sin.

The rule is right, a perfect law, holy, just and good; and any sin, or transgression of the law, by no means renders the rule imperfect—it only shows that I am imperfect, as a subject of the perfect law.

The only occasion of the dispute about perfection consists in confounding these two things, the duty of living without sin, in other words, the duty of always obeying God, and the question of fact, does any man so live, so obey?

It would seem that this is not a matter requiring any uncommon perspicuity or peculiarly strong powers of mind; and, when there is any difficulty about it, that difficulty must spring from a process of mental sophistication, by which the reason and judgment are imbricated or partially darkened. A partial insanity may result from such a process, so that, not in religion only, but in politics and philosophy, and on all other subjects, the man may reason as illogically as a madman. Indeed, he becomes one, in so far as the particular matter in hand is concerned. On other subjects, he continues to reason correctly, because on them he has not been through the process of sophistication of which we speak.

Here may be discovered the reason why it is common to infer that the strangely reasoning man on one subject must, nevertheless, be correct on that, because on other subjects he reasons as well as other people.

We submit whether the overlooking of this fact is not the occasion of so much ready currency being given in the community to certain wild theories, which dishonor religion, and do essential injury to the souls of men. The existence of these theories, in some minds, comes, commonly, to be an occasion of imputing them to other men who are as far from believing them as any of their accusers. This has, of late, been the fact in regard to the singular notions in what is called "perfectionism." While some few, who have reasoned themselves out of reason by their sophistry, have held and do hold, not only that men ought to live without sin, but also, that they themselves do so live, it seems to be getting fashionable to ascribe this superstition to any who contend for the duty of a sinless obedience to God. These two classes of people are as different in their views as Bible truth is from theories which are contradicted both by that holy book and the existing facts.

The writer of a letter, from which we are kindly allowed by a friend, to whom it was written in March last, to extract a few sentences, is a bona fide Perfectionist, as we have the right of saying, because he declares him to explicitly to leave any doubt. When we shall declare such opinions, we will not complain of any who shall call us "Perfectionists," and shall condemn our folly in becoming such. Till, however, an individual so declares himself, it is a gross calumny to accuse a fellow citizen of holding the superstition.

"V—, March 29, 1833.

"Dear —
You have, probably, heard much with reference to our belief, and, no doubt, a good deal which is untrue, and, probably, one thing that is true; that the gospel of Christ, in which we believe, saves us now and forever from the commission of sin." After writing long to sustain his doctrine, and to complain of being "outcast" from the ministry as "a heretic," he adds, "But I am a man greatly beloved of God. . . . We have done with forms and ceremonies," &c. The evidence of the wrong state of this man's reason, lies in his declaration "I am a man beloved of God." How his mind came to be perverted, I know not; but, it is possible, that the first perverting error was his adopting a notion which many others had adopted before him, and which has always led to more or less evil to those who have adopted it, viz: that the scriptures are always to be taken literally.

It is evident from the letter, that the writer acted on this erroneous rule of interpretation. "Did Jesus mean as he said, or did he say one thing and mean another?" is a sentence in the letter, which is intended to enforce the duty of taking the words of scripture in their literal sense; and yet, in the same letter, the writer presumes to alter a passage of scripture to suit his purpose, as follows: "Let God be true, but every man (carnal man) a liar."

He saw that, without the words inserted, the passage might be taken to imply that every man

is, all, imperfect, when compared with his God; and to admit that would overthrow the scheme of Perfectionism. So it was necessary, in that one instance, to depart from the rule of strict interpretation.

But it is not our purpose to go into the inquiry how many gifted minds become perverted and come to reason insanity; our main purpose being to put our readers on their guard in relation to considering every man a Perfectionist, whom it may suit the purposes of some to call so.

CHEEVER'S DEFENCE.

It is, undoubtedly, remembered by most of our readers that, in the year 1835, the Rev. George B. Cheever, of Salem, in this State, was prosecuted and most unjustly imprisoned for a month for having written a curious "Dream" about "Deacon Giles' Distillery."

Mr. Cheever is one of our dearest and most excellent friends—one of the noblest minds of which America can boast, and one of her brightest ornaments. He is now travelling in Europe to improve his mind and gather up knowledge for future usefulness when he shall return to his native country. The dream did immense good in urging on the glorious Temperance Reformation.

What has become of the good rum-making and Bible-selling Deacon Giles, we have not heard since his failure in business, but we suppose that the Old Distillery, in other hands, continues to send up its polluting smoke, and to pour out its streams of liquid death to destroy its hundreds of human victims every year. His friends probably continue to hate our friend, Mr. Cheever, and now he is abroad and the new license law is come, they have something even bigger than Mr. C. to grapple with. Deacon Giles' former can not so well beat it with a cask-skin as he did Mr. C.

At that time, the liquor sellers, perhaps, as a matter of courtesy, we ought to adopt the word by which they prefer to be designated, and say, the "Beverage" seller's party used to plead that their business was lawful, for there was no law against it, and, therefore, they said, that no man had any right to speak, or write or even "dream" aloud against rum-selling. But now, unless we read them wrong, they are openly trying to overthrow the law. Ah! they are a law-abiding people, when the law happens to be on their side, but tempora mutantur, hominesque mutantur—the circumstances are different and so the people have taken a new position, and argue very soberly against law.

But we intended to do little more than to present you a brief extract from the speech made in the court which tried and sentenced him to prison. It is the closing paragraph of that speech. We hope you will read the whole of it.

"Could the amount of misery in time and eternity, which any one distillery in Salem has occasioned, be portrayed before your honor, I should feel no solicitude for the result. Let the mothers that have been broken-hearted, the wives that have been widowed, the children that have been made fatherless, the parents borne down with a bereavement worse than death in the faces of their children, be arrayed in your presence; let the families reduced to penury, disgraced with crime, and consumed with anguish, that the owners of one distillery might accumulate their wealth, be gathered before you. Let the prosecutor in this suit go to the graveyards, and summon their shrouded tenants; let him summon before you the ghosts of those whose bodies have been laid in the grave from that one distillery; let him call up, if he could, the souls that have been shut out from heaven and prepared for hell, through the instrumentality of the liquor manufactured there; and let him ask what is their verdict. Need I suppose the judgment? Surely it would be said, Let the defendant be shielded. Even if he has overstepped the limits of exact prudence, in his efforts to portray the evils of intemperance, in the name of mercy let the great object of the effort shield him, and let the law be turned against that dreadful business whose nature he has aimed to delineate."

MARTIN LUTHER.

Luther's writings were better adapted to the times and circumstances which called them forth, than they are to the present. The rudeness of the age, and the heroic boldness and firmness of his character, gave to his productions a certain harshness, which in our easy circumstances may think inconsistent with Christian charity. He wrote no cool, abstract essays, but was always aiming at an immediate practical result; *was always a man of war, remembering that he was the champion of a great public cause.* He never touched upon a subject so remote but that he could find in it some good advice for his holiness the pope. This was not his fault, but on the contrary was his calling. Yet to us who are dropped lower down in the stream of time, and now look upon the events of that age only with a historical interest, this continual thrusting at the pope, through twenty-two folio volumes, becomes tedious.

We are far from believing with the writer of this little notice of the great reformer, that we are in so "easy circumstances" as to see no fitness in the bold and strong language in which he thundered against the sins of his age. The sins of our age require the voice of "the seven thunders" to produce a reformation. Our gentle and timid whisperers against the unpurged sins of the day are very likely to accomplish but little and to be laughed at by the Devil, who used to tremble and turn pale and flee away down to his dark hiding place in dismay.

As reasonably might we expect the ocean to be rocked and rolled into purification by a zephyr as that the moral world will be reformed by the present soft lullabies which are sung in the ears of sin.

The Reformation must begin with the professed reformers—they must first be reformed.

The truth must be proclaimed with love, indeed, but not with love to sin or its abettors, as such, and with great plainness of speech and not with the words that men's wisdom teacheth, but which the Holy Ghost teacheth, "a whether man will hear or forbear," and with a voice like the voice of a trumpet.

FIRST BAPTIST CHURCH IN HARTFORD, CONNECTICUT.

We thank our Hartford Brethren for having sent us a printed copy of the "Articles of Faith and Covenant, with a sketch of the History of this Church, with a Catalogue of its Members."

Every Church would do well to prepare and print a similar document. We give a brief abstract of the history.

The First Baptist Church in Hartford had its origin in the following manner. In the year

1789, "two or three Baptist brethren, and other friends," conferred on the expediency of establishing a church of the Baptist denomination in the city, and the proposition was received with favor. On the fifth of August the first baptism was administered. Sept. 7th, at 7 o'clock, A. M., a meeting was held at the dwelling house of Luther Savage, and it was then resolved to conduct public worship on the Sabbath, as a Baptist congregation. Accordingly public services on that day were held in the dwelling-house of John Bolles; commencing Oct. 18th, and during the ensuing season, a number of persons were "baptized on the personal profession of their faith in Christ." The Church was organized by a regularly called Council, March 23d, 1790. It then numbered sixteen. Prior and subsequent to their constitution, they were favored with the ministrations of neighboring ministers, particularly with the labors of Rev. John Winchell and Rev. Adam Hamilton. The Church experienced a succession of difficulties until 1796, which prevented them from acquiring strength.

In the winter of 1796, Rev. STEPHEN S. NELSON was invited to settle as pastor. June 15th, 1798, he united with the church, and was by them recognized as their first pastor. The congregation at first was very small, but it soon increased to that degree, that the church proceeded to erect a meeting-house, at the corner of Temple and Market Streets. The building is still standing, though it is now occupied for other purposes. In the year 1800, the Lord blessed them with a powerful revival of religion, and about 100 were added by baptism. The following year, Mr. N. receiving an invitation to settle in Mt. Pleasant, N. Y., was, at his request, dismissed.

The subsequent pastors have been, DAVID BOLLES, HENRY GREW, ELISHA CUSHMAN, C. P. GROSVENOR, BARNAS SEARS, GUSTAVUS F. DAVIS, and HENRY JACKSON, the present pastor. Besides, the church has been supplied at intervals by EPHRAIM ROBINS, JOHN E. WESTON and WILLIAM BENTLEY.

In the year 1831, a new interest commenced in the South part of the city under the labors of Henry Stanwood, and a Baptist Church was soon constituted here. "It is due to Mr. Davis," says the History, "to remark that no one did more to affect this object than he. Robert Turnbull is their present pastor." Whole number of persons admitted to the First Church 957.

Present number 421.

MURDER.

In Holden, in this county, on the morning of the 15th inst., Mr. PHILIP EDWARDS was killed by John L. Davis, a neighbor, with an axe. The circumstances were as follows.

About sunrise, Mr. Edwards left home to walk to the centre of the town, one and a half miles. When one fourth of a mile from his own house, and near the house of Davis, he was assaulted by Davis, who for three or four days had been in "mania a potu"—i. e. deranged in consequence of drunkenness.

Davis had been out of his house for some time, shouting and filling the air with horrid screams. No one was present to witness the horrid tragedy; but from the subsequent statements of Davis, it appears that he imagined that "WASHINGTON" was moving in circles high in the air above his head, and commanding him to go forth and kill. As Mr. Edwards came in sight, Davis armed himself with an axe, and went out to kill him, believing, as he says, that if he refused, he would himself lose his life. Mr. Edwards was found not long after, dead; his skull having been fractured from side to side by blows with the head of the axe, as stated in the verdict of the jury called to sit on the body.

Soon after the perpetration of the deed, Davis went to another neighbor's to obtain his aid in grinding an axe, in order, as he said, to go on with the work of death. Others were marked out as his victims under the same high authority, by which he had done the previous act. Soon after the body was found, however, Davis was taken into custody. He is now in jail in this town, where he is to be held to await his trial.

Mr. Edwards was a worthy citizen, a pious man, and a member of the Baptist church in Holden. He has left a widow and several children. Davis was also a husband and father.

The wretched man had been for several years addicted to intemperance, or to use the softened phraseology of certain liquor sellers, he had been habituated to "beverage drinking," for which practice so many grave apologies, and even very plausible arguments have been recently spread before the citizens of Massachusetts for the worthy purpose of electing a General Court, who will be disposed to repeal the new license law, and open again in unrestricted form the river of death, over the fields of this Commonwealth. Fellow citizens, "suffer a word of exhortation." We have our text, just written in letters of blood: nay, text, sermon, and the application, all written out in letters of bloody fire, broad as the airy circles described by Washington before the Rum—"Magnetized" eyes of the poor Davis. Our audience are "Beverage" sellers rather than drinkers. We address you kindly, notwithstanding the outrage ye have perpetrated by your agent, Davis, on a community which have "rights" that they have the right to protect. Ye have "the price of the blood" of both the murderer and his victim, in your pockets. Ye received it voluntarily, knowing the evil "the accursed thing" might accomplish, and which, the awful event proves, it has now done, this ten thousandth time.

Ye prosecuted the noble CHEEVER for seeing and writing the vision of Deacon Giles' Distillery, in 1834, but now your own agent has been by you made to see a vision and write it where ye must read it and be still. Ye may employ the aid of your own agent to cleave us down for penning the remarks we do, but ye cannot and ye dare not, if ye might, confer on us the honors ye did on our friend Cheever. But we tell you, gentlemen, ye will be known and read of all men for these deeds ye do. One man (for, before ye spoiled him for gain, Davis was a man) ye have made a brute, ferocious, ungovernable, murderous,—and all for "filthy lucre."

Another man ye "have slain to your own hurt," and ye cannot shun the scathing which awaits you. This man was a worthy, useful citizen, a worshiper of God, as Abel was. And the voice of Abel's God inquires, "Where is your brother?" Does your troubled conscience return the question upon your God—"Are we our brother's keepers?" We will not prolong our address; but leave you alone with that conscience. We will not ask you to go and visit these "widows and fatherless in their affliction,"

for ye are not suitable sympathizers with their sorrows. We will not even ask you to visit the grave filled but yesterday with the mangled body of the lamented Edwards, for ye could not walk there and listen to the voice which issues from it, and live.

No, the place for you to visit is the dark cell of your agent. Go, be men and do it, tell him the truth, and say that the guilt is not his but is YOURS. This story is ready to be told to the next rum-selling Legislature. Most solemnly and devoutly do we pray, "God save the Commonwealth of Massachusetts."

Am I therefore become your enemy, because I tell you the truth? Gal. 4: 16.

Men that love their vices say, that telling the truth blunts doeth more harm than good, and fillets the world with evil, and setteth men by the ears. Men list not to be disturbed in their sins; and when one saith boldly, Thou art the man, men say that such a one lacketh in charity, and ought to be shut up, as a trouble of the peace; when it is nothing but their sins that do trouble the peace.—*Latimer.*

WATERVILLE COLLEGE.

The annual commencement in Waterville College took place on the 8th inst. Twelve young gentlemen received the degree of Bachelor of Arts, and several the degree of Master of Arts. The honorary degree of A. M. was conferred on Rev. J. N. Brown, Professor in the Newhampton Literary and Theological Institution.

On Tuesday evening an oration was delivered by Rev. Prof. Sears of Newton, and a poem by Hon. Geo. Lunt of Newburyport. On Wednesday afternoon an oration was delivered by Hon. A. H. Everett of Boston, and in the evening an oration by Rev. Mr. Curtis of Augusta, and a poem by Rev. Mr. Howe of the Episcopal church, Roxbury, Mass.

WORCESTER BAPTIST ASSOCIATION.

The 18th Anniversary of this body commenced yesterday in the Baptist Meeting-house in this town. The exercises were opened by singing the 13th hymn in Winchell's Supplement. Rev. L. Tracy of West Boylston read the 13th Chapter of 1st Corinthians. Rev. A. Samson of Southborough led in prayer. The Hymn, 654 of the Arrangement was sung. Rev. J. T. Massey of Bellingham preached the introductory Sermon from 1 Cor. 6: 9. "Know ye not that the unrighteous shall not inherit the Kingdom of Heaven?"

The Association was then organized by the choice of Rev. J. Aldrich, Moderator, Rev. M. Harrington of Leominster and Rev. L. Tracy of West Boylston, Secretaries, Rev. O. Converse, Treasurer, and Rev. Messrs. Waters and Peabody, with Dea. J. T. Everett, Committee of Arrangements.

The following notice of father Burden, we are permitted to extract from the letter of the 2nd Church in Sutton to the Association.

"Death has made inroads amongst us, and has removed some very pious and interesting members, among whom was the venerable Patriarch, br. JOHN BURDEN. He lived to see 90 years, and had been a professor of religion about 70. He was the father of the Baptists in the part of the town where he lived and died. Br. Burden was a man of great moral worth, we think it may in truth be said of him, as was of Nathaniel, He was an "Israelite indeed." He had a superior mind, richly stored with divine truth. He was a rare example of diligence in acquiring information on all important subjects. His early education was very limited. He brought up a large family supporting them with his own hands, yet, perhaps, it is not too much to say that but few men, if any, in this section of country, especially Laymen, treasured up so rich a fund of knowledge, particularly on Historical and Theological subjects. His views of Scripture truth were strictly evangelical. His piety was uniform and ardent. His early Christian experience was remarkably striking and clear. It left a mark on his feelings and conduct, that time never erased. Of him with propriety, we think, it may be said, he came to his grave like a shock of corn fully ripe."

The subjoined table is made by us from the letters read to the Association yesterday.

	Baptized.	Members.
Leicester	1	75
Harvard	3	72
Templeton	3	72
First Sutton	6	88
Grafton	7	217
Holden	0	220
Worcester	36	450
Bellingham	16	158
Westborough	2	86
Auburn	0	38
West Boylston	12	206
Second Sutton	2	112
Spencer	1	46
Princeton	1	82
Leominster	3	32
Southborough	2	43
Northborough	1	63
Westminster	3	58
Gardner	8	52
Bolton	1	32
Fitchburg	15	113
Second Grafton	2	62
Millbury	2	44
North Oxford	0	76
Sterling	7	41
Total	133	2558
Whole number last year		2516
Increase		42

AN INCIDENT.

Yesterday, the letter from the Baptist Church in Holden, communicated to the Worcester Association the intelligence of the horrid event of murder in that town, of which we take some notice to-day. After the reading of the letter, a Brother was requested by the Moderator to lead in prayer, and it was suggested that the awful fact be alluded to in the prayer. During the prayer, a fellow "agent of the Beverage" sellers, pushed into the crowded aisle on one side of the house, calling out to his wife with a voice of high authority, to come out, go home, &c. Although this occurrence greatly disturbed the congregation, it gave every one to feel how dreadful the ruin accomplished by rum, and how dreadful the account that professor of religion must render, who is now lending his "Beverage" drinking example to the intemperate.

DEATH OF MISSIONARIES.

The mortality among the missionaries of Ceylon seems to be quite equal to that in Africa. A melancholy addition is now made to those who have gone before, of Mr. and Mrs. Perry, by cholera. The husband was attacked in the morning of the 10th of March last, and was a corpse at 2 P. M.; the wife who sat by his bed side, talking about Jesus, was seized the next day, and removed on the 12th, so that both were interred side by side, and were rejoicing almost simultaneously in the upper sanctuary. Mrs. Perry was the third daughter of the late Charles Lathrop Esq. of Norwich, Conn. who had fallen a victim on the missionary field. Four daughters of this gentleman had consecrated themselves to the work, the others were Mrs. Cherry and Mrs. Winslow. There is a mystery in these things which it is difficult to solve, that the Lord should take away so many of his own dear devoted servants, when he has positively commanded them "to preach the gospel to every creature." The solution must be left to future providential developments, and perhaps the final day only will disclose the secret.

Over the death and sickness of so many recently of our own missionaries in Asia, a similar mystery seems to hang; what does it mean? Is the curiosity impertinent or is it justifiable? Had no success been granted on the Missionary efforts, at Ceylon or Burmah, we might think this mortality an interdict of future effort in these particular sections; but the prosperity in both regions has been signal; converts have been surprisingly multiplied. Is it not a rebuke then, on our defective zeal, and feeble faith? Does it not call on Christians to venture on God more, and fill up the ranks of the fallen with a generous confidence, and full assurance that his purposes of mercy will be accomplished; and that the earth shall be filled with the knowledge of the glory of God, as the waters fill the sea? Are not creatures exalted too much, and God too little regarded? It is time certainly for serious thinking, and prayerful inquiry.

LATE INTELLIGENCE FROM BURMAH.

By the arrival of the bark Rosabella, Capt. Green, at this port on Saturday last, 129 days from Maulmein, intelligence has been received from our missionaries in the east. Success continues to attend their labors, and numerous additions to the church connected with various stations are being made. Mr. Wade's health is improved. Messrs. Kincaid and Hancock are laboring at Mergui. Mr. K's health is not good, and Mr. Hancock was, at the latest date, sick with a fever; but we have reason to hope is on the recovery. With the above exceptions, the missionaries were in good health. Messrs. Simons and Abbott were laboring at Rangoon, the only missionaries now stationed in Burmah Proper. The question of war or no war was not yet settled, and Col. Burney had given it as his opinion that it would be entirely unsafe for Mr. Kincaid to return to Ava. Mrs. Mason, wife of Rev. Francis Mason, with her three children, has arrived in the Rosabella, with the intention of leaving them with her friends in this country, but will return herself in the same vessel which sails for Maulmein in about six weeks.

BAPTISMS.—We are permitted, says the Baptist Register, Utica, August, 10, to witness baptismal seasons every month. Last Lord's day six converts were immersed on profession of their faith, two of whom united with the Bethel and four with the Broad street. The gracious influence of the Spirit are still manifest in the congregation of the former, and we trust they have not forsaken the latter. About seventy-five now have been received by baptism at the Bethel, and sixty at the Broad street. We entreat our brethren in the country not to forget us at the mercy seat. In speaking of the addition to the Episcopal church, some time since, we stated the number to be thirty, when it should have been seventy, as we have since been informed by another member of that communion.

WESLEYAN UNIVERSITY.—The annual commencement of this Institution took place at Middletown, on Wednesday, the 1st inst. The degree of A. B. was conferred upon 26 young men, graduates; and the degree A. M. on several alumni of the institution, and others. The honorary degree of D. D. was conferred on H. B. Bascom, of Kentucky, and Rev. John Hannah, of England; and that of LL. D. on Rev. Ignatius A. Few, of Georgia. The institution is in a very prosperous condition—the candidates for admission numbering between fifty and sixty.

An infidel paper at Cleveland advertises for an apprentice, and remarks that it does not want an irresponsible one, as it has had "irresponsible enough." There is no doubt of that: But the worst of it is, that you will never have any other than "irresponsible ones" so long as you imbue their minds with the corrupt and soul destroying doctrines which you promulgate. Infidelity is the prime minister of dishonesty, fraud and licentiousness; and if its doctrines were generally adopted all mankind would be "irresponsible." A contempt for the religion of Jesus Christ, and a disposition to ridicule the pure and holy morality of the word of God, is generally the index of a corrupt and dishonest mind. If the publisher of the paper in question really wishes to obtain an honest boy, he may accomplish his end by going into the bosom of some pious family, or selecting from among the flowers cultured in those nurseries of piety, the Sabbath School; but he will never find one in the bacchanalian haunts which infidelity creates and sanctions.—*Rochester Democrat.*

THE GLORY OF THE CHURCH.—what is that? Wealth? No.—Men of honorable titles? No.—Splendid Churches? No.—Eloquent preachers, No.—The glory of the church is her HOLINESS. Look at the Roman Catholic church; she has wealth, kings gorgeous temples, glorious declaimers; but she stands a skeleton; her blood is dried, her flesh has mouldered to dust. "Ichabod" flares out over her moss covered gates; holiness, her primitive glory, has departed.—*Chamberland Presbyterian.*

SUMMARY OF NEWS.

SPECIE PAYMENTS.

To-day our Boston Banks resume the payment of ALL THEIR LIABILITIES IN SPECIE, according to a formal vote of the Committee of the Associated Banks, as advertised in the newspapers some days ago. This is no sham affair. The Boston Banks never would have suspended specie payment if it had not been for the course taken by the New York Banks, and we are glad to announce that they are the FIRST to RESUME—UNCONDITIONALLY. There is 'no retreat in this war.' Our Banks are Sound to the core, and the new movement will not necessarily embarrass or curtail our business operations. *Boston Courier, Aug. 13.*

FIRE IN NEW HAVEN.—We learn from the New Haven Herald, that on Sunday evening last a fire broke out in Mr. Daniel Brown's carpenter's shop, in an alley between Cherry and Fair streets. Before it could be subdued, it destroyed this building, and extending to the large brick dwelling on the corner of Cherry street, owned by Mr. Brown, and occupied by Rev. Mr. Chapin and Mr. Stephen Cook, it considerably damaged the floors, windows, and some furniture Mr. Chapin's library was also injured. The fire is supposed to have been the work of an incendiary.—*Chris. Secretary.*

Correspondence of the Journal of Commerce.

NEW BEDFORD, Mass. Aug. 9th 1838. Great excitement prevails here owing to the arrest of Mr. Thomas Lewis, of this place, by Mr. David Ruggles of the New York Committee of Vigilance. Ruggles has charged him with kidnapping three negro boys, who, by the assistance of Capt. Wilson, of the steamboat New Castle, he has sold to slavery. Mr. L. was ordered to find bail in \$5000, in want of which he was lodged in jail.

BOSTON MARKET.—Dry Goods.

The following is copied from the Boston Courier of Monday:—The sale of Domestic Goods has been unusually large, both for exportation and the home market. A large number of Western buyers have visited the city, to purchase their usual fall supplies, and during the last ten days have caused much activity in the market.

We hope the old resident physicians made enough last year to keep them comfortable thro' this, as they are not likely to have any employment. Some of the new comers must suffer if the city continues as healthy as it now is.—*N. O. Picayune, Aug. 4.*

Death of Missionaries.—By the St. James from London, letters have been received here from Ceylon to near the end of March, announcing the death of Mr. Perry, Missionary of the American Board, on the 10th of March, and of Mrs. Perry, his widow, formerly Harriet Joanna Lathrop, on the 13th, both by Cholera.—*Jour. of Com.*

MURDER OF A WHITE BOY BY A BLACK!

The following outrage is related in the *Herald*, (Penn.) Herald of Tuesday:—We understand that a black young man has been committed to the jail of Pike county, charged with having murdered a white boy in his employment. The circumstances as we have heard them, are these: The young man had charge of a boat on the Delaware, and Hudson Canal and the boy was the driver. For some cause the boy offended him, and he in a rage, struck the boy over the head with a bridge, and seriously wounded him. Finding that the boy was badly hurt and probably could not survive, the black fellow consummated his deed of darkness and cruelty by throwing the poor mangled boy into the canal and there left him to die.

Dr. Charles G. Page, of Salem has invented a new machine, described as a magnet Electric Multiplier which (says the Salem Gazette) will be viewed with great interest by the scientific, as it furnishes what has been a desideratum for more than twenty years, namely, shocks and sparks by the heat of a single lamp.

At the annual commencement at the Ver. University, on Wednesday last, the degree of A. B. was conferred on twenty-four graduates. Several honorary degrees were also conferred, among them that of LL. D. on the Hon. Silas Wright, Jr. of New York.

Within a few days quite a number of bills of the Fulton Bank of this city, have been put in circulation in Greenfield, and the adjacent towns in this state. The charter of that bank was repealed at the last session of the Legislature, and the bills will not sell for more than seventy cents on the dollar in Boston.

A recent traveller makes the following observation:—"I am a Roman citizen," was an argis of protection to those who could say it with truth; now, the similar one, "I AM AN AMERICAN CITIZEN," not only insures protection in this country, but opens to our countrymen, places, which, in some instances, are closed to every other foreigner!"

The body of a man aged 40 or 45 was found in Pawtucket river on the 14th, afternoon. A handkerchief with a stone in it was tied about his neck, he had a gold ring on his finger.

I PREACH BETTER THAN I PRACTISE. Said Mr. S. who had long been a profane drunkard, and wasted his estate, poisoned and crippled his body, and led all his sons but one to become drunkards also, to the Rev. Mr. A. "You have had your great gun, T.—lecturing on temperance here! I can deliver a better lecture on that subject than he can without saying one word. Let me only show my gouty toes and feet, my phthisical bloated body and my family, and neither your T.—nor any body else would deliver half so forcible a temperance lecture." And yet this man now sells rum and gets drunk, "Out of thine own mouth will I judge thee, thou wicked servant."

Temperance Recorder.

MONEY.—Wealth is the goddess whom all the world worshippeth. There is many a city in our empire, of which, with an eye of apostolical discernment, it may be seen, that it is almost wholly given to idolatry. If a man look no higher than to his money, for his enjoyments, then money is his God. *Chalmers.*

CROPS IN THE WEST.—In speaking of the harvests the Cleveland Herald of the 10th ult. says:—"In Wisconsin, Missouri, Kentucky, Illinois, Indiana, and Michigan, the papers speak of great crops. In Ohio, the granary of the west, we hear but one report—that of superabundance."

The House of Lords have passed a bill entirely abolishing imprisonment for debt on mesne process. This bill is so amended as not absolutely to do away with imprisonment on final process, but very considerably enlarges the remedies against property, and provides that such remedies must be exhausted before the person can be taken.

The Boston Transcript of August 15, says, "the squall which passed over Baltimore on Saturday evening, proved a violent tornado, which occasioned the loss of several lives, besides doing injury in several places."

BRIGHTON MARKET, Monday, Aug. 13.

At market 300 Beef Cattle, 150 Swine, Cows and Calves, 2800 Sheep and 40 Swine. PRICES, Beef Cattle. Sales were quick, and last week's prices were fully supported, we quote about the same. First quality, \$7.50, second, 7.00 to 7.25, third, 6.00 to 6.75. Swine. No established price. Cows and Calves. Sales at \$25, 31, 35, 42, 45, and 50. Sheep. Lots at \$1.67, 1.75, 1.92, 2.17, 2.33, 2.42, and 2.75. Sme. One small lot sold. Price not public.—*Boston Daily Ad.*

For the Christian Reformer.

ANTI-SLAVERY CONVENTION.

At a recent meeting of Abolitionists in the County of Cheshire, N. H., the following Circular was prepared, and Rev. M. G. GROSVENOR, Rev. J. D. CROSBY, Gen. S. GRIFFIN, and Dea. J. F. ISHAM, were appointed as a Committee to present it for signatures in the several towns in the County—and also to make all necessary arrangements for the Convention therein proposed.

CIRCULAR.

In view of the vast magnitude and importance of the philanthropic and truly Christian enterprise of Immediate Emancipation, and of untold and vigorous efforts on the part of its friends to urge forward the great and good work—the undersigned express it as their opinion that it is the duty of the friends of the cause in the County of Cheshire, to meet in Convention, for the purpose of mutual consultation, and to devise and recommend such measures as they may judge best calculated to promote it.

And they do accordingly recommend, that such a Convention be called, and that members of Anti-Slavery Societies, and the friends of the cause, throughout the County, be respectfully and earnestly invited to attend at such time and place as the Committee above named, shall designate, and duly notify, through the *Herald of Freedom*, and such other mediums as they may deem expedient.

The above Circular having been duly presented for signatures, and a large number of respectable citizens of said County, having affixed their names to it, the Committee, in pursuance of their appointment, do hereby give notice, that said Convention will be held in Keene, in the Court House, on the 12th day of September next, at 10 o'clock A. M.

The interest of the occasion, it is hoped, will be increased by the presence and aid of some distinguished friends of the cause from abroad. It is gratifying to the Committee to see among the signatures, the name of the Chief Justice of the State, and the names of other gentlemen deservedly high in the estimation of their fellow citizens. And they would be happy to give the public the whole list of signatures were it not too long for publication.

M. G. GROSVENOR.
J. D. CROSBY.
S. GRIFFIN.
J. F. ISHAM.

August 17, 1838.

MEETINGS OF BAPTIST ASSOCIATIONS IN MASSACHUSETTS.

Sturbridge, at Southbridge, Aug. 20 and 30. Westfield, at West Springfield, Sept. 5 and 6. Franklin, at Rowe, Sept. 12 and 13. Warren, at Newport, R. I. Sept. 12 and 13. Salem, at Cambridgeport, Sept. 19 and 20. Boston, at Beverly, Sept. 26 and 27. Wendell, at Southbury, Sept. 26 and 27. Old Colony, at Plymouth, Oct. 3 and 4. Berkshire, at Pittsfield, Oct. 10 and 11. Taunton, at New Bedford, Oct. 17 and 18.

MARRIED.

In Lancaster, Aug. 7, by Rev. Dr. Thayer, Mr. Daniel K. Wilder to Miss Mary M. Andrews.

In Clarendon, Vt. Mr. Homer Merriam, Book-seller, of Greenfield, Miss Jane Weeks.

DIED.

In Uxbridge, Mass. July 18th, after a distressing sickness of some months, Helen Maria, eldest daughter of Mr. William C. Capron, aged 12 years and 6 months.

The deceased was a member of the Uxbridge Female Seminary. By her death, her parents have been deprived of a most dear and dutiful daughter. She was a pattern of whatever was amiable and lovely in the other young members of the family, and often a rebuke to others of adult years. Though not a professed disciple of Christ, her life, for sometime previous to her decline, was such as to inspire the confidence that she had chosen that good part which shall never be taken away. Her patience, fortitude and resignation, during her protracted illness, and in the near view of death, greatly confirmed this confidence. She loved her parents and her youthful associates with a guileless sincerity. She loved her Bible and her Sabbath School; and was never more happy than when quietly seated down to her Bible lesson. Her mental faculties continued unimpaired till the latest moment of her life; and never did she seem more beautiful and lovely than in the last severe struggle which gave her soul to God. Her parents mourn indeed, but not without the hope that their loss is her gain.

In Concord, N. H. on the 14th inst., JONAS FARMER, Esq. extensively known throughout New England and an Antiquary and Author; and, with solemn pleasure we may add, as a firm friend of the SLAVE.

In Boston, Mrs. Sally Prentiss, wife of Mr. H. K. Prentiss, and daughter of the late James Kirkwood. A most excellent woman.

In Shrewsbury, Aug. 12, Robert Archer, son of Dr. A. R. Phelps, aged 6 months.

In Paxton, suddenly, Miss Miranda Clark Sweetser, aged 24. A child of Mr. Simon G. Harrington, 4 months. This child, apparently in good health, was seized with a difficulty of breathing and in a few minutes died. On a post mortem examination by Dr. Eastbrook, of Rutland, it was found that a part of the lungs had been so diseased that the

POETRY.

SONG OF THE FREE.

"Living, I shall assert the right of FREE DISCUSSION; dying, I shall assert it; and should I leave no other inheritance to my children, by the blessing of God I will leave them the inheritance of FREE PRINCIPLES, and the example of a manly and independent defence of them."—DANIEL WEBSTER.

Pride of New England!
Soul of our Fathers!
Shrink we all craven-like
When the storm gathers?
What though the tempest be
Over us lowering
Where's the New Englander
Shamefully cowering?
Graves green and holy
Around us are lying,
Free were the sleepers all,
Living and dying?

Back with the Southerner's
Padlocks and scourges!
Go—let him fetter down
Ocean's free surges!
Go—let him silence
Winds, clouds and waters—
Never New England's own
Free sons and daughters!

Free as our rivers are
Ocean-ward going—
Free as the breezes are
Over us blowing.
Up to our altars, then,
Haste we and summon
Courage and loveliness,
Manhood and woman!
Deep let our pledges be—
Freedom forever—
Truce with oppression,
Never, oh! never!

By our own birthright gift,
Granted of Heaven—
Freedom for heart and lip,
Be the pledge given!
If we have whispered truth,
Whisper no longer;
Speak as the tempest does,
Stern and stronger:
Still be the tones of truth
Loud and firmer,
Startling the haughty South
With the deep murmur:
"God and our Charter's right,
Freedom forever—
Truce with Oppression,
Never, oh! never."

THE CHILD OF THE LORD.
From "Sabbath School Verses" by Mr. Joseph J. Gurney.

How bless'd is the child of the Lord
When taught of the Father to run,
When led by the light of his word
And cheer'd by the beams of his sun.
He listens with fear and delight,
To hear what the Master shall say:
He sleeps on his bosom all night,
And walks in his love all the day.

Though terrors may compass him round,
And wildly the tempest may blow,
He fears not; the rock he has found—
That rock he will never forego.
'Tis true that his pilgrimage here
Is check'd with sorrows and fears,
'Tis true that the cross he must bear,
And weep in this valley of tears.

But patience, submission and love,
Can sweeten the bitterest hours;
And hope, from the Heaven above,
Still shines when the hurricane lowers.
Temptation, 'tis true will assail,
And trial without within;
And deeply his soul must bewail
For inward corruption and sin.

But the rags he once counted his own,
Are consumed in celestial flame,
And a mantle is over him thrown,
Wash'd white in the blood of the Lamb.

MISCELLANY.

AN INTERESTING CASE.

We have recently been made acquainted with the history of the seduction of a young woman, and witnessed her restoration to her distressed father, which is full of thrilling interest. We have rarely alluded to circumstances of this nature in our editorial capacity, not because we feel no interest in them—on the contrary, every kindly sympathy of our nature has, in innumerable instances, been aroused in behalf of the wretched victims of seduction with which this city abounds—but because it is so difficult to know what and how much to say, and when to say it.

In the beautiful town of L., in Vermont, lives a poor man, who has a number of children, but one only daughter. She was sent to school at an early age, and her mother carefully taught her many useful branches of domestic industry. Two years since, when business was flourishing, she in common with many of her age, left home for the purpose of going into a factory at Amoskeag, N. H. She was then only 14 years of age, innocent and unsuspecting. After having remained some time at Amoskeag, we don't know how long, she went to Lowell. Some time during the past year, a villain fixed his eye upon her, and marked her as the object of his prey. He avowed himself to be her friend, and made solemn pretensions, as is usual in such cases, to sincerity of purpose and fidelity of heart. In a word he ruined her. He brought her to Boston, and after having paid her board for two weeks only, he deserted her! She was a young stranger, with no one to care for her;—no kind, parental hand was near to afford her protection,—no brother or sister to win her back to the path of virtue. Unpractised in the awful and dishonest schemes of the class with which she now associated, her downward course was very rapid. She had her clothes stolen from her—was abused in various ways—and sometimes turned out of the house, with no shelter for her defenceless head.

Sometime in March last a gentleman who lives in Portsmouth, N. H., being on a visit to Boston, was induced by a friend of this city to visit, out of curiosity, the third row in the Tremont theatre. In all cities this

part of the theatre is well understood to be the resort of the very dregs of society. Here the vile of both sexes meet together, and arrange their dark deeds of licentiousness and vice. Soon after entering the common hall, this Portsmouth gentleman was struck with the very youthful and innocent countenance of one of the girls in the crowd. He sought an opportunity to speak to her. After some light observations, to engage her attention, and not excite any suspicions but that he was one among the rest, he asked her to walk a little aside, when he inquired how she came to her present condition, &c. He learned that she was from L., Vermont, that she was very unhappy, moreover, that none of her friends knew where she was.

To return to the father. In the meantime he had written to his daughter repeatedly, but had received no answer. He sent to Lowell, but could not tell where she had gone. He felt fearful that his child was lost.

After having arrived at home the mind of the Portsmouth gentleman was so much impressed with the case of this poor girl that he wrote an anonymous letter to Rev. Mr. P., of L., in which he stated all the circumstances. He withheld his name, but it was not necessary to divulge it, and because, as he says, the subject was a delicate one. But he closed his letter by saying, "Should this meet the eye of a parent, who feels as a parent should feel, let him send to the Portsmouth Journal a note, requesting the writer of the anonymous letter, under date of March 3, 1838, to a person in Vermont, to give further information." &c.

Upon the reception of this letter by Rev. Mr. P., it was handed to the man who was supposed to be the father of the girl, and who in the event, proved to be so. In the conversation which the Portsmouth gentleman had with the young woman he endeavored to ascertain her name, but she declined telling him. He however learned in an indirect way the name of her father. This name he mentioned in his letter, and it proved to be correct.

The father started immediately for Boston, and being a poor man he was obliged to walk 160 miles, with the exception of a short distance, which he was carried by a friend. When he arrived here, which was late in the afternoon, his feet were swollen and blistered to an extent we never before witnessed. But such was his anxiety to find his lost daughter, that fame and worn out as he was, and an entire stranger, he immediately commenced search, and with the aid of a man who fell in his way by the purest accident, before 12 o'clock that night he found her and took her to his own lodgings. Having a letter from Rev. Mr. P., directed to us, he called upon us the next morning. He stated that his daughter was willing to go home, but that he had no money with which to get home. We made his case known to a few friends, and chiefly through the instrumentality of one of them, a young gentleman ever forward to do good, of a philanthropic spirit, and a pious and benevolent heart,

"Which quickly feels another's woes," the necessary sum was raised. The daughter was also visited by two ladies, members of the Moral Reform Society, who kindly furnished her with a number of articles of clothing. At the earnest request of her father we accompanied him to her room, and conversed with her. She appeared to be deeply sorry for her misfortunes, and for her subsequent vicious course, and felt resolved, whatever might transpire to discourage her, that she would lead a new life. It was painful, deeply painful, to witness the destruction of character in one so young, her age at the present time being only 16. The Portsmouth letter correctly describes her as being of a slender form, light complexion, blue eyes, and of a very mild and pleasant countenance. In conversation with us, the father repeatedly wept, sometimes with grief at the loss of the character of his only daughter, and sometimes with gratitude that he had found her.

We warn parents in the country to be careful about permitting their daughters to go to factories, and especially about coming to Boston. There are men here who have the appearance of gentlemen, who, by the most seductive pretensions and consummate artifice, seek every opportunity to ruin the innocent and unwary. They do this, too, without the least remorse; they even make a boast of their ruined victims. Trust not, then, your daughters here, unless you can secure the watchful care of some well-known friend. O, how many who have come to this city innocent and unsuspecting, have been soon snared in the trap of the deceiver and here found an early and a dishonorable grave!

SALEM GOLDEN RULE ASSOCIATION.

The following resolutions were recently adopted at a meeting of the Salem Golden Rule Association, moved by L. N. Dodge, of Salem, at the meeting of delegates of the New York Female Moral Reform Society, and unanimously adopted by the latter meeting.

Resolved, That every Society for the promotion of Moral Reform, is worthy of the consideration and hearty co-operation of every patriotic and benevolent heart.

Resolved, That that moral purity is questionable, and that delicacy doubtful, which cannot bear the laws of God rehearsed, or its violations exposed.

Resolved, That reading and conversing on the subject of moral reform, does not, as many affirm, vitiate the mind, and corrupt the heart; but as "unto the pure, all things are pure," it will have the contrary effect; it will lead to watchfulness over the heart, and guard it against all unlawful desires, impure thoughts, and unholy conduct.

Resolved, That the fall of some professed friends of moral reform, is no evidence that a proper attention to the commands of God on this subject is detrimental to the cause of moral purity.

Resolved, That we consider, no minister as discharging his whole duty, who studiously avoids proclaiming the whole law of God on this subject, and showing his people the extent and heinousness of this sin.

Resolved, That it is the duty of parents and teachers early to instill virtuous principles into the minds of their children and pupils, as the only way in which to prevent their imaginations from becoming impure.

Resolved, That we will not admit into our social circles, on terms of intimacy, any person known to be licentious.

Resolved, That when all women act in accordance with the true principles of moral reform, in placing licentious men on a level with licentious women, in banishing them from their society, and pouring merited rebuke upon their heads, the work will be done.

Resolved, That it is our duty to inform those under our influence who may be exposed to the snares of the seducer, of their wives, and of the various arts and stratagems which are practised to entice them from the paths of virtue.

Resolved, That it is our duty to treat those who may oppose us with kindness and Christian meekness, believing that the majority of the community are ignorant of the extent of this vice and of the nature of our operations; therefore it is our duty to explain to them our principles, the motives by which we are actuated, and the results which we expect will follow our efforts.

From the Temperance Journal.

LIQUOR SELLERS' MEETING.—NO. 5.

Nothing is more common, than to question the constitutionality of a law which does not precisely comport with the inclinations of mankind. The arguments of the liquor seller's Committee apply with equal, and even superior force, to a multitude of laws, sanctioned by time, and whose constitutionality has never been questioned, and probably never will be. If a man, or a body of men, should believe it to be more agreeable or convenient at any time, to wear the dress of females, have they not an "inherent, natural, inalienable, and indefeasible, right" to adopt whatever dress they may prefer? Are they to be told by the Legislature where withal they shall be clothed? By the Province law of 1695, this was made a penal offence. By the Colony law of 1672, it was made a penal offence to furnish wine or ardent spirits to laborers, during harvest. Here, surely, was another interference with our indefeasible rights. By the Colony law of 1638, "taking tobacco," within twenty poles of any dwelling house, was made a penal offence. Was not this an impertinent interference with the inherent, natural rights of mankind? By the Colony law of 1654, it was made a penal offence, for any butcher to kill a ram or wether under two years old, or to transport the same. Has not a butcher an indefeasible right to do what he wills with his own? If butchers in 1654 had made as much money by selling meat, as liquor sellers in 1838 have made, by selling the means of drunkenness, what a clashing of cleavers there would have been, about inherent, natural, inalienable, and indefeasible rights. In 1719, lotteries were declared public nuisances; and it is, at the present day, a penal offence to sell lottery tickets. The time has been, when lotteries were sanctioned by the Legislature of this Commonwealth. The sale of tickets was then accounted a "necessary and honorable" occupation. When the late anti-lottery law was passed, nothing was wanting to produce an uproar, like that which these liquor sellers are trying to produce, but an equally numerous party, who had grown so rich by their traffic.

How despotically and arbitrarily our indefeasible rights are taken away by the Legislature! We have surely a natural right to select our own phraseology; yet if we introduce certain words which a fanatical Legislature does not approve, this, forthwith, is a personal offence. If we happen at certain seasons, upon our own estates, to shoot certain birds, which belong to nobody, but which the Legislature has taken under its protection, this also, is a penal offence. "There are some things," say this Committee, "denominated rights, about the exercise of which men may be very indifferent, but they do not like to be deprived of the right, and necey should tamely surrender it." This exceedingly silly disposition to question the constitutionality of every law, enacted by good and wise men, to whom we have deliberately delegated the powers of legislation, is the essence of anarchy. What would be the state of society, if all men were such sticklers for their reserved rights, as they effect to esteem them, as these liquor sellers? What right, exclaim the lively stable keepers, has the Legislature to interfere with the style of harnessing our horses? Why are we compelled during any part of the year, to attach bells to our horses or vehicles? The emulation, in this matter, has already rendered a compliance with this law a most burdensome tax. We admit, that when a citizen suffers himself to be run over, "the right of government attaches to restrain," and we have no doubt of the wisdom of putting such a thoughtless citizen "under guardianship," or of punishing him by fine or imprisonment, for his imprudence and folly. I have no right to catch a pickerel or trout, by spear fishing, or with my thumb and finger, if I can, nor in any other manner than with a hook and line. I have no right to exhibit an elephant, a monkey, or a mouse, for money, without a license. Whatever my skill in pyrotechny, I can neither sell, give away, or set fire to squibs, crackers or rockets, without a permit, even upon my own premises. The forbearance of the bakers, under the assize of bread, is perfectly wonderful. When the law of 1720 was enacted, prescribing the size and quality of bread, and compelling the bakers to put their marks on all bread, it is wonderful that they did not rise, en masse, and throw a crust over the whole Legislature. How is it that we have submitted to the dictation of the Legislature, as to the manner in which we shall sell our rye and Indian meal, our shingles, our firewood, our coal, our nails, our leather, and ten thousand things beside? Assuredly, we have surrendered our natural rights in an unaccountable manner. But enough of all this. We devoutly wish that the false doctrines, put forth by this Committee, were nothing worse than "natural and inalienable" nonsense. There is a very palpable tinge of Jacobinical turbulence running through the breadth and length of this report. We earnestly entreat our good friends, some of whom, in the decline of life, have permitted their names to be thus unhappily employed, to read this exceedingly foolish report, calmly, in their closets. It is painful to our feelings, to expose the monstrous character of a document,

which unfortunately gathers its title to be noticed at all, from the association of a few respectable names.

COMMON SENSE.

FOURTH OF JULY.

Temperance celebrations of our nation's last birth day, were had in more than ONE HUNDRED AND TWENTY different places in the State of New-York, while, from our exchange papers and correspondence, we perceive they were numerous attended in many of our sister confederacies.

In several places, the rum-sellers and grog-bruizers and demagogues who buy drunkards votes, get up opposition, rum and powder' celebrations. A minute description of three of these drinking, drunken anniversaries, have been forwarded to us. And though the roar of cannon and the "pomp and circumstance" of military parade were added, their assemblages were very small, compared with the neighboring temperance assembly. And these three correspondents all make substantially the same remark, "that the division and classification of persons and characters exhibited in these different collections, were a powerful persuasive against the rum and powder, and in favor of the temperance celebration."

We have not heard of a single accident, or contention taking place at any of the temperance assemblies, or in going to or returning from them. While at the rum and powder celebrations, fearful have been the loss of life and limb, and sad the destruction of property, morals and character. We could specify and give names of persons and places, and trace this awful havoc of what is dear and valuable to the use of intoxicating liquors and powder; but mostly, if not exclusively, to alcohol.

Three men returning from their drunken celebrations, fell from their horses and were killed. Two more, while drunk, were run over by the cars, the one killed and the other lost both his legs. Six were killed or sadly maimed by the bursting or discharge of cannon or fire arms. Four were drowned.—Three, while drunk, were killed by the upsetting of the vehicles in which they were riding. Two were burned to death by rockets. So many we have heard of, being sacrificed on the last fourth of July, in the state of New-York only, on the bloody altar of rum and powder; and probably the half is not told.

To what use is this waste? Has the aggregate of human happiness been increased thereby? What additions have thus been made to science and morals? Have our free institutions been purified or made more secure by these expensive offerings? Have our natures been ennobled, and our Heavenly Father honored by these rum and powder exhibitions? Ah! no, no. The reverse of all this. Then why continue them? The wise reap wisdom from past follies; the foolish go on and are punished.—Temp. Recorder.

STEAMBOAT LAW.

The following is a synopsis of the law passed at the late session of Congress, to act as a guard and as a check upon steamboats, navigating the waters of the United States. It is from the N. Y. American, and should be generally read and remembered:—

Synopsis of a law to provide for the better security of the lives of passengers on board of steamboats, or vessels.

Sec. 1. Requires all vessels propelled in whole or in part by steam, to take out before the 1st of October next, a new license, subject to the conditions hereafter.

Sec. 2. prohibits all vessels propelled as above, from transporting passengers or goods "in or upon the bays, lakes, rivers, or other navigable waters of the United States," after the first of October, without such new license. Penalty for noncompliance five hundred dollars, for which a boat may be proceeded against summarily.

Sec. 3. Authorises the District Judge to appoint competent and faithful persons to inspect hulls, boilers, and machinery of every steam vessel, whenever requested so to do by the master or owner thereof, which inspectors are to furnish duplicate certificates of their inspection, and to take an oath faithfully to discharge their duty. No one to be appointed who is interested in the manufacture of steam engines or machinery.

Sec. 4. Requires the person appointed to inspect the hull of any steamboat, to state in his certificate the age of the boat, when and where built, and how long it has been running; and also whether the vessel is in his opinion sound and sea worthy. Fee \$5, to be paid by the owner or master.

Sec. 5. Imposes the same duties on the person required to inspect the boilers—the certificates to state the age thereof, and whether sound and fit for use. One copy of the certificate to be delivered to the Collector, the other to "be posted up and kept in some conspicuous part of the boat." Fee as above.

Sec. 6. The inspection under the 4th Sec. to be made once a year, that under the 5th Sec. twice a year—the certificate of such inspection to be delivered by the owner or master to the Collector, incurring the penalties of running without a license. A competent number of experienced and "skilful engineers" to be kept by the owners on board every boat—and for neglect of doing so, the owners and master are liable "for all damages to the property or any passenger on board, occasioned by explosion or by derangement of the machinery."

Sec. 7. Requires under the penalty of \$200, that whenever the boat stops for passengers, freight or fuel, the safety-valve shall be opened so as to keep the steam down in the boiler as near as practicable to what it is when the boat is under headway.

Sec. 8. Requires under penalty of \$300, boats navigating the Lakes or the Ocean, if not over 500 tons, to carry "two long-boats or yawls, each competent to carry at least twenty persons," larger steamers to carry at least three such yawls.

Sec. 9. Requires under like penalty all steamers referred to in Sec. 8, to carry with them an engine and suction, those in good order, and to use iron rods or chains instead of tiller ropes.

Sec. 10. Requires steam vessels running between sunset and sunrise to carry lights—penalty \$200.

Sec. 11. All penalties to be sued for in the District Court, where the offence occurs, or where the owner or master resides. One

half for the informer, the other for the United States.

Sec. 12. "Every captain, engineer, pilot, or other person employed on board a steamboat," through whose "negligence, misconduct or inattention," life is lost, shall be deemed "guilty of manslaughter," and upon conviction, be sentenced to confinement at hard labor for not more than ten years.

Sec. 13. In all actions against steamboat owners or masters, the "bursting of a boiler, collapse of a flue, or injurious escape of steam," shall be taken as "full prima facie evidence, sufficient to charge the defendant, or those in his employ, with negligence, until he shall show there was no negligence by him or those in his employment.

Here is legislation enough. It now remains with travellers and with juries to give it full effect, upon the first and every fitting occasion.

READ THE GRADUAL EMANCIPATIONIST: Rev. T. Clapp, of New Orleans, in his sermon in favor of slavery, truly says:

"In Slavery, under all circumstances, sinful! If it be, let the whole civilized world unite, without delay, to banish it from the earth. Let no human arm be stretched out for its support. Let every PULPIT IN CHRISTENDOM FROWN UPON IT. The influence of the church, like that of its infinite Author, should be exerted, in favor of the eternal principles of justice, truth, humanity, and mercy."

It is a dreadful spectacle to see the PULPIT LENDING ITS HEAVEN-DERIVED POWERS FOR THE NE-FARIOUS PURPOSE OF ENSLAVING, INJURING, or degrading, any portion of the human family, however inconsiderable in numbers, however obscure or despicable in the estimation of the world, at large.

A BOUND BOY.—Governor Ritner was once a bound boy to Jacob Myers, Esq., an independent farmer of Cumberland county, who brought him up. At the late celebration of the 4th of July at Carlisle, Mr. Myers, president, gave the following toast: "Joseph Ritner—He was always a good boy, and has still grown better: every thing he did he always did well—he made a GOOD FARMER, a GOOD LEGISLATOR, and is a VERY GOOD GOVERNOR."

A FACT TO LOOK AT.—By returns from all the towns in Massachusetts, excepting sixteen, it appears that "the persons relieved or supported as paupers" in 1837, amounted to fourteen thousand and ninety-nine, and that the proportion of paupers probably made so by intemperance in themselves or others, is SEVEN THOUSAND FIVE HUNDRED AND NINETY!! Will any ingenious trafficker in broken constitutions and broken hearts, exhibit an offset, in the shape of the slightest imaginable public good, against this tremendous aggregate of public evil, and private wretchedness?

A beautiful young white woman was recently offered for sale as a slave in the city of New Orleans. She is described to have been "a handsome young woman, with blue eyes, black hair, and perfectly white skin." These are some of the "blessings" that grow out of the southern system of domestic slavery.

No FEELING. A negro man was so much affected at seeing his wife crushed to death between the wheel of a cart and a post, at Richmond, Va., that he fell down dead.—Kentuckian.

LIFE OF WILBERFORCE.—Weldon, says the Episcopalian Recorder from the London papers, that Mr. Murray, an extensive publisher of that city, has given nearly \$20,000 for the copyright of the late Mr. Wilberforce's life, of which the first edition consisted of 5000 copies, upwards of 3500 of which were bespoken by the trade.

During fourteen days, ending 4th of July, it is stated that there was but one death in Cincinnati, (an infant,) among a population of 40,000.

BIBLES! BIBLES! DORR, HOWLAND & CO. have just received a large addition to their assortment of Bibles, of all sizes,—Pulpit, with gilt edges, Family, Pew and Pocket,—some with 16 plates for 50 cents, and some without plates as low as 37 1-2 cents. Worcester, July 20, 1838.

LAW'S SERIOUS CALL, ADDRESSED to all true Christians. This long celebrated book has at length been freed from its errors and eccentricities, by the Rev. H. Malcom, and is now worthy the perusal of all who desire for themselves or others a cheerful and active piety. It lays down in a particularly happy manner the mode and measure of giving to religious objects, and the best system for educating daughters. For sale by DORR, HOWLAND, & CO. Worcester, July 27, 1838.

MALCOLM'S BIBLE DICTIONARY, EXPLAINING every important name, object, and term, in the Holy Scripture; and comprising a compendious geography, chronology, natural history, and commentary, especially adapted to the use of Bible Classes and Sunday School teachers, with forty engravings and a map. For sale by DORR, HOWLAND, & CO. Worcester, July 27, 1838.

YOUNG LADIES' SCHOOL, WEST BOYLSTON.

THE Fall Term of this school under the instruction of Miss E. E. Farnsworth, will commence on Monday, the third of September next. Instruction will be given in all the branches commonly taught in our High schools, including Latin and French.

TERMS. \$3 00 per Quarter. Misses under 12, \$1 50 do. Board can be had in good families on the most reasonable terms. West Boylston, Aug. 1, 1838.

ANTI-SLAVERY BOOKS. THOMAS AND KIMBALL'S JOURNAL of a six months tour in the West Indies. Both editions. NARRATIVE OF JAMES WILLIAMS, an American Slave. Both editions. Together with a variety of Anti-Slavery publications, for sale by THOS. J. BAKER, Periodical Agent, 3 doors south of the U. S. Hotel, Worcester. July 27, 1838.

No. 2 Goldard's Row, Worcester. HAS on hand a general assortment of HATS and CAPS, suitable for all ages and sizes, which will be exchanged for current money, farmers' produce, lamb's pelts, or WELL ENDORSED PROMISES. July 20, 1838.

HINTS FOR THE YOUNG, ON a subject relating to the HEALTH OF BODY AND MIND.

From the Boston Medical and Surgical Journal. Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled: "Hints to the young, on a subject relating to the HEALTH OF BODY AND MIND, with additions by the author." At the time the chapters appeared in our pages, they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vices, and the body broken down in early life under the uncontrolled dominion of the passions. One single circumstance will recommend it to the intelligent reading, thinking community, had it no other merit. Dr. W. Woodward, of the Insane Hospital of Worcester, is the author.

From the Annals of Education. In consenting to the publication of this little manual, Dr. Woodward has rendered a great public service. The evil to which he alludes, is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have either unintentionally or by design, exaggerated it. We hope the work before us will serve to convince—"if aught can do it"—the most skeptical, that it is high time to understand the matter as it is, and to take such measures of reference to its prevention as the nature of the case and the circumstances may admit.

From the Boston Recorder. It is something more than a fashionable mode of taste: would that it were anything short of a virtuous moral feeling; that condenses the efforts of philanthropic individuals to expose the physical and moral dangers of vices "which are not fit to be named," and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. The unpretending tract is evidently the work of a master, a physician well skilled in the science of his profession; and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation among parents, teachers and youth," that it may "prove a PREVENTIVE as well as a CURE," to a wide spread and exceedingly injurious evil to the young.

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